

**GOOD MANNERS
FOR ALL OCCASIONS**

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(Etiquette for Ladies and Gentlemen)

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FOREWORD

How often one hears the expression "She is a lady", or "He is a gentleman" used in a laudatory sense. But do the speakers form any exact picture in their minds as to the significance of those terms "lady" and "gentleman"? Possibly, they represent to them some vague, and yet quite recognisable qualities, which it may here be useful to define more precisely.

Gentle birth and comfortable circumstances will no doubt give polish to manners and a superficial air of good breeding, but if the essential qualities of courtesy, unselfishness and consideration for others are lacking, no man or woman can accurately be described as well bred.

A well bred person, whether lady or gentleman, is distinguished by a natural ease of manner, by dignity without haughtiness, by gaiety and friendliness without affectation. Their bearing will be courteous to all in the

same degree, whether those they address are in their service, on an equal footing, or above them in the social scale. They will be especially gentle and considerate towards the old and infirm. Evil gossip and tale-bearing will be avoided by them as being (apart from the moral aspect) the very height of ill breeding.

A lady considers no work degrading if the necessity arises for its performance. Provided *it is carried out simply and as well as possible*, nothing she undertakes in the nature of so-called "menial" work can lower her in her own esteem or in that of her fellows.

Good manners might, indeed, be epitomised in the words Simplicity and Unselfishness.

ETIQUETTE IN EVERY-DAY
LIFE

ETIQUETTE IN EVERY-DAY LIFE

INTRODUCTIONS

To introduce persons who are mutually unknown is to undertake a serious responsibility, and to certify to each the respectability of the other. Never undertake this responsibility without in the first place asking yourself whether the persons are likely to be agreeable to each other ; nor, in the second place, without ascertaining whether it will be acceptable to both parties to become acquainted.

Always introduce the gentleman to the lady—never the lady to the gentleman. The chivalry of etiquette assumes that the lady is invariably the superior in right of her sex, and that the gentleman is honoured in the introduction. This rule is to be observed even when the social rank of the gentleman is higher than that of the lady.

Where the sexes are the same, always present the inferior to the superior.

Never present a gentleman to a lady without first asking her permission to do so.

When introduced to a gentleman, a lady does not offer her hand, unless she is the hostess. When introduced, persons limit their recognition of each other to a bow.

A tactful hostess will endeavour to add a few words of introduction to supply a topic of mutual interest to two persons, hitherto strangers. Thus : " Miss Brown, allow me to introduce Mr. Robinson, he has a beautiful garden. Mr. Robinson, Miss Brown is a great connoisseur of gardening, her roses are wonderful." After such an introduction the garden lovers may be safely left to an enjoyable *tête-à-tête*. It is not necessary to introduce to one another visitors casually meeting in the house of a friend ; they should converse with ease and freedom, as if they were acquainted. That they are both friends of the hostess is a sufficient guarantee of their respectability. To be silent and stiff on such an occasion would show much ignorance and ill-breeding.

If you are walking with one friend, and presently meet with, or are joined by, a third, do not commit the too frequent error of introducing them to each other.

There are some exceptions to the etiquette of introductions. At a ball, or evening party

where there is dancing, the mistress of the house may introduce any gentleman to any lady without first asking the lady's permission.

Friends may introduce friends at the house of a mutual acquaintance, but, as a rule, it is better to be introduced by the mistress of the house. Such an introduction carries more authority with it.

At small informal parties all the guests may be introduced to one another by name, but this is not the practice at larger and more formal gatherings. A good hostess, however, will make an introduction where she sees it will be helpful to a shy guest who would otherwise feel "out of it."

If, when you enter a drawing-room, your name has been wrongly announced, or has passed unheard in the buzz of conversation, make your way at once to the mistress of the house, if you are a stranger, and introduce yourself by name. This should be done with the greatest simplicity, and your rank made as little of as possible.

LETTERS OF INTRODUCTION

Do not lightly give or promise letters of introduction. Always remember that when you give a letter of introduction you lay

yourself under an obligation to the friends to whom it is addressed. If they live in a great city, such as Paris or London, you in a measure compel them to undergo the penalty of escorting the stranger to some of those places of public entertainment in which the capital abounds. If your friend be a married lady and the mistress of a house, you put her to the expense of inviting the stranger to her table. We cannot be too cautious how we tax the time and purse of a friend, or weigh too seriously the question of mutual advantage in the introduction. Always ask yourself whether the person introduced will be an acceptable acquaintance to the one to whom you present her; and whether the pleasure of knowing her will compensate for the time or money which it costs to entertain her. If the stranger is in any way unsuitable in habits or temperament, you inflict an annoyance on your friend instead of a pleasure. In questions of introduction never oblige one friend to the discomfort of another.

Those to whom letters of introduction have been given should send them to the person to whom they are addressed, and enclose a card. Never deliver a letter of introduction in person. It places you in the most undignified

position imaginable, and compels you to wait while it is being read, like a servant who has been told to wait for an answer. There is also another reason why you should not be yourself the bearer of your introduction—i.e. you compel the other person to receive you, whether she chooses or not. It may be that she is sufficiently ill-bred to take no notice of the letter when sent, and in such case, if you presented yourself with it, she would most probably receive you with rudeness. It is, at all events, more polite on your part to give her the option, and, perhaps, more pleasant. If the receiver of the letter be a really well-bred person, she will call upon you or leave her card the next day, and you should return her attentions within the week.

If, on the other hand, a stranger sends you a letter of introduction and his card, you are bound by the laws of politeness and hospitality, not only to call upon him the next day, but to follow up that attention with others. If you are in a position to do so, the most correct proceeding is to invite him to dine with you. Should this not be within your power, you can probably escort him to some of the exhibitions, bazaars, or concerts of the season ; any of which would be interesting to a foreigner or

provincial visitor. In short, etiquette demands that you shall exert yourself to show kindness to the stranger, if only out of compliment to the friend who introduced him to you.

If you invite him to dine with you it is a better compliment to ask some others to meet him than to dine with him *tête-à-tête*. You are thereby giving him an opportunity of making other acquaintances, and are assisting your friend in still farther promoting the purpose for which the introduction was given.

A letter of introduction should be given unsealed, not alone because your friend may wish to know what you have said of him, but also as a guarantee of your own good faith. As you should never give such a letter unless you can speak highly of the bearer, this rule of etiquette is easy to observe. By requesting your friend to fasten the envelope before forwarding the letter to its destination, you tacitly give him permission to inspect its contents.

It has been well said that "attention to the punctilios of politeness is a proof at once of self-respect, and of respect for your friend." Though irksome at first, these trifles soon cease to be matters for memory, and become things of mere habit. To the thoroughly well-bred

they are a second nature. Let no one neglect them who is desirous of pleasing in society ; and, above all, let no one deem them unworthy of attention. They are precisely the trifles which do most to make social intercourse agreeable, and a knowledge of which distinguishes the well-bred man or woman from the parvenu.

VISITING—AFTERNOON CALLS—CARDS

Although the custom of paying formal calls is now much less strictly observed than formerly, it still has its uses. In country districts, especially, it is impossible for newcomers to be received socially until the residents of longer standing have called on them, and the strangers, in their turn, have repaid the calls.

An afternoon call should be paid between the hours of 3 and 5.30 p.m. in winter, and 3 and 6 in summer. By observing this rule you avoid intruding before the luncheon is removed, and leave in sufficient time to allow the lady of the house an hour or two of leisure for her dinner toilette.

Some ladies find it a convenience for themselves and their friends to have a regular At Home day, and, when possible, an effort

should be made to call on a lady on her "day," as you are then sure of finding her in and ready to receive guests.

A good memory for these trifles is one of the hall-marks of good breeding.

Visits of ceremony should be short. If even the conversation should have become animated, beware of letting your call exceed half an hour's length. It is always better to let your friends regret than desire your withdrawal.

Leave-taking cards have P P.C. (*pour prendre congé*) written in the corner.

Visits of condolence are paid within the week after the event which occasions them. Personal visits of this kind are made by relations and very intimate friends only.

Gentlemen should leave their hats and overcoats, and ladies any extra warm coat or fur in the hall. Umbrellas and sticks should also be left there.

Never take favourite dogs into a drawing-room when you make a call. Their feet may be dusty, or they may bark at the sight of strangers, or, being of too friendly a disposition, may take the liberty of lying on a lady's gown, or jumping on the sofas and easy chairs. Where your friend has a favourite cat already established before the fire, a battle may ensue,

and one or other of the pets be seriously hurt. Besides, many persons have a constitutional antipathy to dogs, and others never allow their own to be seen in the sitting-room. For all or any of these reasons, a visitor has no right to inflict upon her friend the society of her dog as well as of herself. Neither is it well for a mother to take young children with her when she pays visits ; their presence, unless they are unusually well trained, can only be productive of anxiety to both yourself and your hostess. She, while striving to amuse them, or to appear interested in them, is secretly anxious for the fate of her furniture , while the mother is trembling lest her children should say or do something objectionable.

If other visitors are announced, and you have already remained as long as courtesy requires, wait till they are seated, and then rise from your chair, take leave of your hostess, and bow politely to the newly arrived guests. You will, perhaps, be urged to remain, but, having once risen, it is best to go. There is always a certain air of gaucherie in resuming your seat and repeating the ceremony of leave-taking.

It is unnecessary for a lady to rise from her seat when another visitor is introduced to her, unless the visitor be of great social importance.

A gentleman should, of course, rise when a lady visitor is announced, or when she takes her leave. He should hand round tea, coffee and refreshments and come to the assistance of his hostess generally.

If you have occasion to look at your watch during a call, ask permission to do so and apologize for it on the plea of other appointments.

In receiving visitors, it is not necessary that the lady should lay aside the employment in which she may be engaged, particularly if it consists of light or ornamental needlework. Politeness, however, requires that music, drawing, or any occupation which would completely engross the attention, be at once abandoned.

When your visitors rise to take leave you should rise also, and remain standing till they have quite left the room. If only one visitor be present, you should accompany her to the drawing-room door. Upon first rising to bid your guests good-bye, you must ring the bell, so that the servant may be ready in the hall to let them out.

When calling on a friend who is staying at the house of a lady with whom you are only very slightly, or not at all, acquainted, inquire

if your friend is at home, but do not ask for the mistress of the house.

If the lady of the house should happen to be in the room when you are shown in, she should absent herself as soon as possible, and leave you and your friend together, not returning until after your departure.

When leaving, cards should be laid on the hall-table ; the rules about the number to be left are as follows : If the lady caller and her hostess are both married, one of the caller's own and two of her husband's cards should be left. If she is married, and her hostess either unmarried or a widow, it is correct to leave one of her own and one of her husband's cards. If the caller is unmarried she may leave a card on her hostess only. If the hostess is at home, only the husband's card should be left, except in the case of a very formal call when the above rules must be observed. A young girl's name should be on her mother's card—for the first few years after her introduction into society, at any rate.

A gentleman's visiting card must bear his name in small Italian lettering. If he possess a title, it must precede the name ; if not, simply " Mr.," with his address and club in the left-hand corner.

If, when paying a call, the lady of the house is not at home, a man should leave one card for the gentleman and one for the ladies of the house ; if there is no gentleman, only one card need be left.

CONVERSATION

There is no conversation so graceful, so varied, so sparkling, as that of an intellectual and cultivated woman. Excellence in this particular is, indeed, one of the attributes of the sex, and should be cultivated by every gentlewoman who aspires to please in general society.

In order to talk well, three conditions are indisputable, namely—tact, a good memory, and a fair education.

Remember that people take more interest in their own affairs than in anything else which you can name. If you wish your conversation to be thoroughly agreeable, lead a mother to talk of her children, a young lady of her last ball, an author of his forthcoming book, or an artist of his exhibition picture. Having furnished the topic, you need only listen ; and you are sure to be thought not only agreeable, but thoroughly sensible and well-informed.

Be careful, however, on the other hand, not always to make a point of talking to persons upon general matters relating to their professions. To show an interest in their immediate concerns is flattering ; but to converse with them too much about their own arts looks as if you thought them ignorant of other topics.

Remember in conversation that a voice "gentle and low" is, above all other extraneous acquirements, "an excellent thing in woman." There is a certain distinct but subdued tone of voice which is peculiar to only well-bred persons. A loud voice is both disagreeable and vulgar. It is better to err by the use of too low than too loud a tone.

Long arguments in general company, however entertaining to the disputants, are tiresome to the last degree to all others. You should always endeavour to prevent the conversation from dwelling too long upon one topic.

Politics and religion are topics which should be introduced with caution. They are the subjects on which persons are most likely to differ and to lose their tempers.

Never interrupt a person who is speaking. It has been aptly said that "if you interrupt a

speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him, and stop his progress."

To listen well is almost as great an art as to talk well. It is not enough *only* to listen. You must endeavour to seem interested in the conversation of others.

It is considered extremely ill-bred when two persons whisper in society, or converse in a language with which all present are not familiar. If you have private matters to discuss, you should appoint a proper time and place to do so, without paying others the ill compliment of excluding them from your conversation.

If a foreigner be one of the guests at a small party, and does not understand English sufficiently to follow what is said, good breeding demands that the conversation shall be carried on in his own language. If at a dinner-party, the same rule applies to those at his end of the table.

If upon the entrance of a visitor you carry on the thread of a previous conversation, you should briefly recapitulate to him what has been said before he arrived.

Do not be *always* witty, even though you

should be so happily gifted as to need the caution. To outshine others on every occasion is the surest road to unpopularity.

Always look, but never stare, at those with whom you converse.

In order to meet the general needs of conversation in society, it is necessary to be acquainted with the current news and historical events of at least the last few years.

Never talk upon subjects of which you know nothing, unless it be for the purpose of acquiring information. Many young people imagine that because they play a little, sing a little, draw a little, and frequent exhibitions and operas, they are qualified judges of art. No mistake is more egregious or universal.

Those who introduce anecdotes into their conversation are warned that these should invariably be "short, witty, eloquent, new, and not far-fetched."

Scandal is the least excusable of all conversational vulgarities. In conversing with a person of rank, do not too frequently mention his or her title. Only a servant interlards every sentence with "My Lady" or "My Lord." As a rule, a nobleman or lady of high rank should only be addressed as you would address any other gentleman or lady.

NOTES OF INVITATION, ETC.

Notes of invitation and acceptance are written in the third person and the simplest style.

They are generally issued in the name of the mistress of the house only, as follows :

Mrs. Norman requests the pleasure of Sir George and Lady Thurlow's company at an evening party, on Monday, 14th of June.

Others prefer the subjoined form, which is purchasable ready printed upon either cards or note-paper, with blanks for names or dates :

Mrs. Norman,
At home,
Monday evening, June 14th.

In this case the names of the invited guests are written at the top of the card, thus : Sir George and Lady Thurlow ; or The Misses Brown ; or Mrs. Jones, Miss Jones, Miss Elsie Jones, as the case may be. Sons living in their parents' home usually receive separate invitations. The cards should have the hostess's address clearly printed at the top, or else

written in the bottom left-hand corner. In the bottom right-hand corner the time of the entertainment and its nature is often indicated, thus :

9.30—12		10 p.m.
Music	or	Dancing.

Replies to formal invitations are written in the third person :

Mr. and Mrs. Brown have much pleasure in accepting Mrs. Norman's kind invitation for Monday, June 14th.

or :

Mr. and Mrs. Brown greatly regret that, owing to a previous engagement (or absence abroad, or whatever the reason may be) they are unable to accept, etc.

Never write that you "will be" unable to accept an invitation. This is ungrammatical and inaccurate.

Notes of invitation should be written on small paper of the best quality, and enclosed in envelopes to correspond.

Never omit the address and date from any letter, whether of business or friendship.

Letters in the first person addressed to strangers should begin with "Sir" or "Madam," and end with "Yours truly," or "Yours faithfully."

At the end of your letter, at some little distance below your signature, and in the left corner of your paper write the name of the person to whom your letter is addressed ; as "Lady Dalhousie," or "Edward Munroe, Esquire."

In writing to persons much your superior or inferior, use as few words as possible. In the former case, to take up much of a great man's time is to take a liberty ; in the latter, to be diffuse is to be too familiar. It is only in familiar correspondence that long letters are permissible.

To be prompt in replying to a letter is to be polite.

Lady correspondents are too apt to over-emphasize in their letter-writing, and in general evince a sad disregard of the laws of punctuation. We would suggest that a comma is not designed to answer every purpose, and that the underlining of every second or third word adds nothing to the eloquence or clearness of a letter, however certain it may be to provoke a smile upon the lips of the reader.

IN THE STREET

It is the place of the lady to bow first, if she meets a gentleman of her acquaintance ; she is, however, not obliged to bow to a man whom she has met at a ball or afternoon reception, but she may do so if she please ; nor should a lady bow to persons whom she may know by sight through having met them at a friend's house, unless she has been introduced to them.

On meeting friends with whom he is likely to shake hands, a gentleman should remove his hat with the left hand in order to leave the right hand free.

In bowing to a lady whom he is not going to address, he should lift his hat with that hand which is farthest from her. For instance, if passing her on the right side, he must use his left hand ; if on the left, his right.

In walking with a lady, a gentleman should take charge of any small parcel, or book with which she may be encumbered.

AFTERNOON AND EVENING PARTIES

The cocktail party is a modern invention. It was unknown to our fathers and mothers and even to ourselves until within recent years. Invitations to cocktail parties need not be

issued very far in advance. They generally begin about 5.30 and continue until 7 or 7.30.

Such a party is a pleasant, informal affair. The guests arrive and depart at any time between the prescribed hours. The room in which it is held should be spacious enough to allow the company to circulate. At one side there should be a "cocktail bar" or a buffet with a competent attendant to mix and serve a variety of cocktails. Do not encourage any of your guests to mix cocktails for themselves or others; the result is usually disastrous in more senses than one. Suitable light and savoury refreshments must be easily accessible.

Ladies may wear their prettiest afternoon frocks on such occasions; it is quite correct for gentlemen to appear in lounge suits.

Bridge parties are often held in the afternoon. As it is important that the numbers be exactly right, invitations must be sent out about a fortnight in advance. Nothing is more exasperating to a hostess than the failure of one of her bridge-party guests at the last minute. If you find that circumstances compel you to be absent, it is essential to let your hostess know as quickly as possible. It will be helpful if you suggest a substitute for yourself (provided you are certain she is a compe-

tent player !). Do not, however, ask the substitute to go in your stead ; leave to your hostess the choice of inviting her or of finding a substitute from among her own circle of friends. Afternoon bridge parties may begin at 3 o'clock and continue, with an interval for tea, as late as 7 or 7.30, if the course of the game demands it.

Evening bridge parties are slightly more elaborate entertainments, at which guests will appear in evening dress. They may begin about 9.30. Light refreshments should be served about 10.30, or when play permits. But, whether held in the afternoon or evening, the important point to remember is that " the play's the thing," and all arrangements must be subservient to it.

An evening At Home begins about 9 o'clock p.m., and ends about midnight, or somewhat later. Good breeding neither demands that you should present yourself at the commencement, nor remain till the close of the evening. You come and go as may be most convenient to you, and by these means are at liberty, during the height of the season when evening At Homes are numerous, to present yourself at two or three houses during a single evening.

When your name is announced, look for the

lady of the house, and pay your respects to her before you even seem to see any other of your friends who may be in the room. At very large and fashionable receptions the hostess is generally to be found near the door. Should you, however, find yourself separated by a dense crowd of guests, you are at liberty to recognize those who are near you, and those whom you encounter as you make your way slowly through the throng.

If you are at the house of a new acquaintance and find yourself among entire strangers, remember that by so meeting under one roof you are all in a certain sense made known to one another, and should therefore converse freely, as equals. An easy and unembarrassed manner, and the self-possession requisite to open a conversation with those who happen to be near you, are the indispensable signs of good breeding.

At an At Home party, do not remain too long in one spot. To be afraid to move from one drawing-room to another is the sure sign of a neophyte in society.

If you possess any musical accomplishments, do not wait to be pressed and entreated by your hostess, but comply immediately when she pays you the compliment of inviting you

to play or sing. Remember, however, that only the lady of the house has the right to ask you. If others do so, you can put them off in some polite way, but must not comply till the hostess herself invites you.

Be scrupulous to observe silence when any of the company are playing or singing. Remember that they are doing this for the amusement of the rest, and that to talk at such a time is as ill-bred as if you were to turn your back upon a person who was talking to you, and begin a conversation with someone else.

If the party be of a small and social kind, and those games called by the French *les jeux innocents* are proposed, do not object to join in them when invited. It may be that they demand some slight exercise of wit and readiness, and that you do not feel yourself calculated to shine in them ; but it is better to seem dull than disagreeable, and those who are obliging can always find some clever neighbour to assist them in the moment of need.

Even though you may take no pleasure in cards, some knowledge of the etiquette and rules belonging to the games most in vogue is necessary to you in society. If a fourth hand is wanted at a rubber, or if the rest of the

company sit down to a round game, you would be deemed guilty of an impoliteness if you refused to join.

Never play for higher stakes than you can afford to lose without regret. Cards should be resorted to for amusement only, for excitement, never.

Never lose your temper at the card-table. You have no right to sit down to the game unless you can bear a long run of ill luck with perfect composure, and are prepared cheerfully to pass over any blunders that your partner may chance to make.

If you are an indifferent player, make a point of saying so before you join a party at bridge. If the others are fine players, they will be infinitely more obliged to you for declining than accepting their invitation. In any case you have no right to spoil their pleasure by your bad play. All debts incurred at cards must be settled on the spot.

Never let even politeness induce you to play for very high stakes. Etiquette is the minor morality of life ; but it never should be allowed to outweigh the higher code of right and wrong.

In retiring from a crowded party it is unnecessary that you should seek out the hostess for the purpose of bidding her a formal

good-night By doing this you would, perhaps, remind others that it was getting late, and cause the party to break up. If you meet the lady of the house on your way to the drawing-room door, take your leave of her as unobtrusively as possible, and slip away without attracting the attention of her other guests.

THE BALL-ROOM.

As the number of guests at a dinner-party is regulated by the size of the table, so should the number of invitations to a ball be limited by the proportions of the ball-room. A prudent hostess will always invite a few more guests than she desires to entertain, in the certainty that there will be some deserters when the appointed evening comes round ; but she will at the same time remember that to overcrowd her room is to spoil the pleasure of those who love dancing, and that a party of this kind, when too numerous attended, is as great a failure as one at which too few are present.

‘ A room which is nearly square, yet a little longer than it is broad, will be found the most favourable for a ball.

Abundance of light and free ventilation are

indispensable to the spirits and comfort of the dancers.

Good music is as necessary to the prosperity of a ball as good wine to the excellence of a dinner. Those who give private balls will do well ever to bear this in mind, and to provide skilled musicians for the evening. For a small, impromptu party, a gramophone with automatically changing records is useful.

• Invitations to a ball should be issued in the name of the lady of the house, and written on small note-paper of the best quality. Elegant printed forms, some of them printed in gold or silver, are to be had at every stationers by those who prefer them. The paper may be gilt-edged, but not coloured.

An invitation to a ball should be sent out at least ten days before the evening appointed. A fortnight, three weeks, and even a month may be allowed in the way of notice, and for a fancy ball at least a month's invitation should be given.

Not more than two or three days should be permitted to elapse before you reply to an invitation of this kind. The reply should always be addressed to the lady of the house, and should be couched in the same person as

the invitation. The following are the forms generally in use

Mrs. Molyneux,
At Home,
Monday, March 12th.
Dancing 9.30. R.S.V.P.

Captain Hamilton has much pleasure in
accepting Mrs. Molyneux's kind invitation
for Monday evening, March the 12th.
Friday March 2nd.

The lady who gives a ball should endeavour to secure an equal number of dancers of both sexes. Hostesses, when asking young girls to a dance, sometimes request them to "bring a man," thus ensuring that they have sufficient partners for the girls they have invited. In any case, a hostess should study her lists of "dancing" men and girls very carefully and endeavour to balance them satisfactorily.

If a girl is bringing a dancing partner it is more courteous to supply the hostess with his name and address beforehand, so that he may receive a special invitation card. Whether this is done or not, the guest should, on arrival, at once introduce her friend to the hostess.

In the case of Charity Balls, for which tickets must be bought, friends generally arrange to make up a party and go together. The numbers of ladies and gentlemen must be equal, so that the members of the party can dance with one another and are independent of outside introductions. If, however, other friends are encountered at the ball, or introductions are made by the stewards, there is no breach of etiquette in going outside your particular group for partners, provided there is no neglect of the members of the party to which you belong.

No lady should accept supper from a stranger at a public ball, she would thereby lay herself under a pecuniary obligation.

A room should in all cases be provided for the accommodation of the ladies. In this room there ought to be several looking-glasses, attendants to assist the visitors in the arrangement of their hair and dress, and some place in which the cloaks can be laid in order, and found at a moment's notice. It is well to affix tickets to the cloaks, giving a duplicate at the same time to each lady, as at the public theatres and concert-rooms. Needles and thread should also be at hand, to repair any little accident incurred in dancing.

Another room should be devoted to refreshments, and kept amply supplied with coffee, lemonade, ices, wine, and sandwiches during the evening.

The question of supper is one which so entirely depends on the means of those who give a ball or evening party, that very little can be said upon it in a treatise of this description. Where money is no object, it is of course always preferable to have the whole supper sent in from some first-rate caterer's. It spares all trouble, whether to the entertainers or their servants, and relieves the hostess of every anxiety. Where circumstances do not permit of such a course we would only observe that a home-provided supper, however simple, should be good of its kind and abundant in quantity. Dancers are generally hungry people, and feel themselves much aggrieved if the supply of sandwiches proves unequal to the demand.

A ball generally begins about half-past nine or ten o'clock.

To attempt to dance without a knowledge of dancing is not only to make one's self ridiculous, but one's partner also. No-one has a right to place a partner in this absurd position.

No person who has not a good ear for time and tune need hope to dance well.

A thoughtful hostess will never introduce a bad dancer to a good one, because she has no right to punish one friend in order to oblige another.

Never forget a ball-room engagement. To do so is to commit an unpardonable offence against good breeding.

On entering the ball-room, visitors should at once seek the lady of the house, and pay their respects to her. Having done this, they may exchange salutations with such friends and acquaintances as may be in the room.

No lady should accept an invitation to dance from a gentleman to whom she has not been introduced. In case any gentleman should commit the error of so inviting her, she should not excuse herself on the plea of a previous engagement, or of fatigue, as to do so would imply that she did not herself attach due importance to the necessary ceremony of introduction. Her best reply would be to the effect that she would have much pleasure in accepting his invitation, if he would procure an introduction to her. This observation may be taken as applying only to public balls. At a private party the host and hostess are

sufficient guarantees for the respectability of their guests ; and although a gentleman would show a singular want of knowledge of the laws of society in acting as we have supposed, the lady who should reply to him as if he were merely an impertinent stranger in a public assembly-room would be implying an affront to her entertainers. The mere fact of being assembled together under the roof of a mutual friend is in itself a kind of general introduction of the guests to each other.

Withdraw from a private ball-room as quietly as possible, so that your departure may not be observed by others, and cause the party to break up. If you meet the lady of the house on your way out, take your leave of her in such a manner that her other guests may not suppose you are doing so ; but do not seek her out for that purpose.

STAYING AT A FRIEND'S HOUSE—BREAKFAST, LUNCHEON, ETC.

Visitors are bound by the laws of social intercourse to conform in all respects to the habits of the house. In order to do this effectually, they should inquire what those habits are. To keep your friend's breakfast

on the table till a late hour ; to delay the dinner by want of punctuality ; to accept other invitations, and treat his house as if it were merely an hotel to be slept in ; or to keep the family up till unwonted hours, are alike evidences of a want of good feeling and good breeding.

At breakfast absolute punctuality is not imperative ; but a visitor should avoid being always the last to appear at table.

No order of precedence is observed at either breakfast or luncheon. Persons take their seats as they come in, and, having exchanged their morning salutations, begin to eat without waiting for the rest of the party.

If letters are delivered to you at breakfast or luncheon, you may read them by asking permission of your hostess.

Always hold yourself at the disposal of those in whose house you are visiting. If they propose to ride, drive, walk, or otherwise occupy the day, you may take it for granted that these plans are made with reference to your enjoyment. You should, therefore, receive them with cheerfulness, enter into them with alacrity, and do your best to seem pleased, and be pleased, by the efforts which your friends make to entertain you.

You should never take a book from the library to your own room without requesting permission to borrow it. When it is lent, you should take every care that it sustains no injury while in your possession, and should cover it if necessary.

Guests should endeavour to amuse themselves as much as possible, and not be continually dependent on hosts for entertainment. They should remember that, however welcome they may be, they are not always wanted, and especially in the morning they must leave their hostess free to attend to her private affairs and household duties.

Those who receive "staying visitors," as they are called, should remember that the truest hospitality is that which places visitors most at their ease, and affords them the greatest opportunity for enjoyment. They should also remember that different persons have different ideas on the subject of enjoyment, and that the surest way of making a guest happy is to find out what gives him pleasure; not to impose that upon him which is pleasure to themselves.

It is generally a mistake, and not very kind to your guests, to rush them off to some entertainment, or to take part in some amuse-

ment, as soon as they arrive. In many cases they would probably prefer to rest quietly after their journey.

As regards the guests' luggage it must be taken at once to their rooms, and unstrapped. The hostess should ask whether they would like to have their things unpacked by the valet or by one of the maids of the house, or would prefer to do it for themselves.

A visitor should avoid giving unnecessary trouble to the servants of the house, and should be liberal to them on leaving.

As regards morning and evening greetings, it is quite impossible to lay down a rule, and one should as far as possible fall in with the ways of the house.

It is the duty of the hostess to break up the party for the night, and she should in this matter consider the wishes of her guests.

Never prolong your visit beyond a reasonable time. An invitation for the week-end usually implies from Saturday afternoon until the Monday morning, unless the hostess asks you for a longer period.

In the case of a more extended visit, it is best for the hostess to make her invitation quite definite, naming the dates between which she wishes her guests to stay with her. ~ This

does away with all cause for embarrassment on either side.

On returning from a visit, do not on any account forget to write and thank your hostess for her hospitality, this note should be sent within two days of your return.

A few hints on the question of tipping may not come amiss here. Of course, the amount of the tips must depend upon the attentions that you have received from the various servants, also, to some extent, upon the size of the house in which you are staying. A girl is not expected to give as much as a married woman or a gentleman, and it is not incumbent upon her to tip menservants with the exception of the chauffeur, who may have driven her to or from the station. The housemaid is the principal person with whom she need concern herself. For a visit of three weeks 8s. or 10s. is sufficient, and a few shillings if the visit has been only for four or five days or a week-end. The lady's-maid will expect a tip if she has helped her to dress.

A man should tip the valet who attends him, the butler and chauffeur and, at a shooting party, the gamekeeper. After a visit of two or three weeks the valet should be given 10s. to 15s., the butler at least £1, the chauffeur

10s. or 15s. The gamekeeper will expect anything from £3 to £5 ; sometimes the guns will come to an arrangement between themselves by which each gun contributes a fixed sum.

Some hosts place notices in the bedrooms requesting their guests not to tip the servants, as they receive adequate remuneration for any extra work caused by visitors. This is a great relief to visitors of moderate means. Even where such is not the practice, people who are not wealthy should tip in moderation and not strain their resources for the sake of making a good impression.

The wealthy man, on the other hand, should never tip over-lavishly and ostentatiously, with the air of distributing largesse. By doing so he stamps himself as an ill-bred *nouveau riche*, and will earn, not the respect, but the contempt of the servants.

After a visit lasting for only two or three days or a week-end, the amounts distributed among the servants of the house will be proportionately smaller : 2s. or 3s. to the housemaid ; 5s. to the butler, etc.

The vexed question of tipping at hotels has never been satisfactorily solved. In many hotels abroad a percentage is charged on the

bill for attendance and the visitor need not tip any of the staff, unless he has had some special service outside the usual course of the hotel servants' duties. This practice is not so common in England, and the visitor is usually left to decide the matter for himself.

After a week's stay the head waiter should receive not less than 10s., the hall porter 5s., the porter 2s. 6d., the chambermaid 3s. to 5s., and the lift attendant 2s. 6d. A great deal depends, however, on the nature of the hotel and on the amount of service you have demanded.

The question of tipping at a restaurant is simpler. A good rule to observe is to give the waiter ten per cent of the amount of the bill. This rule cannot, however, be regarded as hard and fast ; where, for instance, the dinner has been elaborate and the waiter's duties correspondingly onerous, the percentage should be higher.

MOURNING

When a death takes place in a house, the head of the family, or some responsible person, should write and inform the near relations and great friends. The announcement of the death should be written out and given to the under-

taker, who will see that it is inserted in the paper chosen. Of course, the undertaker must be sent for at once, as he so thoroughly understands all that is to be done that he will take much trouble and responsibility off the relatives' hands.

When the day of the funeral comes, those invited to attend should assemble at the house ; ladies must be dressed entirely in black—gentlemen must wear black morning coats, tall hats, black gloves and ties.

In the procession following the hearse near relatives must come first, then those not so closely connected, then friends.

If the funeral is to take place out of town a notice is inserted in the principal newspapers giving the time of the train by which friends wishing to attend can travel. Cars should be at the country station to take them to the church or cemetery.

If the time of the return train entails a period of waiting after the funeral service, the friends who have come from a distance must be invited to the house for refreshment. Apart from such a case, however, it is kinder to decline an invitation to go with the mourners to their house.

About a week after the funeral, cards with

“ With kind inquiries ” should be left. Unless a very intimate friend of the family, it is better not to go in.

The family should then send out cards with, “ With thanks for kind inquiries.”

Any time after these cards have been received, friends may call, but they should go to the house dressed as quietly as possible, and avoid in conversation any reference to the recent loss unless the family themselves refer to it.

Upon hearing of a death, a letter of condolence should be written at once. This need not be long, but should be kindly and sympathetic.

A wreath or other flowers may be sent at the time of the funeral, unless this is against the wish of the relatives.

The etiquette as to the wearing of mourning has become greatly relaxed in recent years. It is now practically a matter of personal choice. Most people prefer to wear modified mourning—black and white—for about six months after the death of a near relative, but the heavy black clothes trimmed with crape of a former generation are now, happily, quite unnecessary.

Young people should be careful to consider

the feelings of their elders in these matters and should conform to their ideas on the subject, rather than cause them needless pain at such a time.

Those moving in official circles must, of course, conform to the etiquette in regard to court mourning. Instructions as to the degree of mourning and the period for which it is to be worn are issued by the Lord Chamberlain on the death of a royal personage.

GENERAL HINTS

- Compliance with, and deference to, the wishes of others is the finest breeding.

When you cannot agree with the propositions advanced in general conversation, be silent. If pressed for your opinion, give it with modesty. Never defend your own views too warmly. When you find others remain unconvinced, drop the subject, or lead to some other topic.

Look at those who address you.

Never boast of your birth, your money, your grand friends, or anything that is yours. If you have travelled, do not introduce that information into your conversation at every opportunity. Anyone can travel with money

and leisure. The real distinction is to come home with enlarged views, improved tastes, and a mind free from prejudice.

Never undervalue the gift which you are yourself offering ; you have no business to offer it if it is valueless. Neither say that you do not want it yourself, or that you should throw it away were it not accepted, etc., etc. Such apologies would be insults if true, and mean nothing if false.

No compliment that bears insincerity on the face of it is a compliment at all.

There is an art and propriety in the giving of presents which it requires a natural delicacy of disposition rightly to apprehend. You must not give too rich a gift, nor too poor a gift.

Never make a present with any expectation of a return ; and you must not be too eager to make a return yourself, when you accept one. A gift must not be ostentatious, but it should be worth offering. On the other hand, mere costliness does not constitute the soul of a present.

A gift should be precious for something better than its price. It may have been brought by the giver from some far or famous place ; it may be unique in its workmanship ; it may

be valuable only from association with some great man or strange event.

Never refuse a present unless under very exceptional circumstances. However humble the giver, and however poor the gift, you should appreciate the goodwill and intention, and accept it with kindness and thanks. Never say, "I fear I rob you," or, "I am really ashamed to take it," etc., etc. Such deprecatory phrases imply that you think the bestower of the gift cannot spare or afford it.

Acknowledge the receipt of your present without delay.

Give a foreigner his name in full, as *Monsieur de Vigny*—never as *Monsieur* only. In speaking of him, give him his title, if he has one. Foreign noblemen are addressed *viva voce* as *Monsieur*. In speaking of a foreign nobleman before his face, say *Monsieur le Comte*, or *Monsieur le Marquis*. In his absence, say *Monsieur le Comte de Vigny*.

Converse with a foreigner in his own language. If not competent to do so, apologize, and beg permission to speak English.

Members of one family should not converse together in society.

Don't discuss your ailments or diseases in public.

Never speak familiarly, by their Christian names, of people whom you only know slightly.

If a person of greater age or higher rank than yourself desires you to step first into a carriage, or through a door, it is more polite to bow and obey than to decline.

If you have inadvertently said or done something to hurt the feelings of anyone, do not apologise excessively or repeatedly. A few words of regret uttered sincerely are more likely to rectify the mistake and less likely to cause general embarrassment.

Never neglect to return books, music or other articles you have borrowed as soon as possible. Great care should be taken of anything lent to you and it should be returned to its owner in as good condition as when you received it. If you borrow a handkerchief, do not return it soiled ; send it to the laundry and then restore it to its owner with a note of thanks.

If your companion wishes to pay your 'bus fares or other small expenses, do not protest or argue ; thank your friend and let the matter drop.

If you have a severe cold or cough it is better manners to cancel your engagements rather

than hand your complaint on to your friends, or subject them to the disagreeable noises of your coughing and sneezing.

In shaking hands avoid extremes : do not offer a flabby nerveless fin, but, on the other hand, do not squeeze the fingers of the hand offered to you so as to cause pain. A handshake should be made with the whole hand, not merely with the fingers. The pressure should be firm but gentle.

It is not correct to tip the servants of a club, whether you are a member or the guest of a member. Subscription lists for Christmas and holiday funds for the staff are posted up in most clubs, and members are expected to subscribe from 10s. to £1.

Members of a family must never conduct their quarrels or arguments before visitors or servants ; it is the height of bad manners to do so. Family quarrels, if they must be indulged in, should be reserved for times when no visitors are present. It is well to remember, however, that the truly well-bred do not keep their good manners for "company," but exercise them within the family circle as a matter of course.

Do not let your conversation consist of a string of questions ; this habit is not only

exceedingly tiresome but very ill-mannered and is liable to provoke snubs.

Do not pour forth a flood of confidences about personal matters to a comparative stranger. Remember that other people are not likely to be as interested in our affairs as we are ourselves.

In conversation do not constantly repeat the surname of the person with whom you are speaking. Anyone having a double surname is often addressed by the second name only in conversation ; in writing, both names must always be used.

A royal invitation must not be refused unless illness or a death make it absolutely necessary. It should be answered formally in the third person.

Don't mention names when talking of people in public places.

Don't eat in the street.

Don't interrupt anyone who may be talking.

Don't show your affection for anyone in public.

HINTS FOR LADIES

Don't allow the machinery of the household to be too much in evidence. A good manager will see that all is running smoothly without permitting her guests to feel the "wheels go round."

Don't reprimand servants, in the presence of others, for mistakes or omissions. Servants bitterly resent such treatment and visitors are made uncomfortable by it.

Don't keep a caller waiting before an unopened front door while you debate whether the maid is in a fit state to open it, or whether you should change your dress.

If taken unawares by a caller, receive her naturally and do not apologise for your appearance or for that of your house. If you assume that all is in order, the chances are that the visitor will think nothing is amiss.

Don't, if you happen to be of good family, constantly allude to it.

Don't, when a person gives up a seat to you in a train or elsewhere, take it as a matter of course ; thank the giver politely.

Don't be unpunctual in keeping appointments.

Don't be either overbearing or familiar with those in an inferior position in life to yourself.

Don't be slovenly and untidy, even when quite alone in your own house , a lady should always be neatly and carefully dressed.

Don't use much scent.

• Don't, when seated at table in a restaurant, go through an elaborate process of "make-up." Reserve these details of the toilet for the cloak-room.

HINTS FOR GENTLEMEN

Don't shake hands with a lady unless she makes the first move to do so.

Don't raise your hat to a lady until she has bowed to you. If you are walking with a friend who takes off his hat to a passing friend, you must do so also.

Don't blow your nose as if it were a trombone, or turn your head aside when using your handkerchief; such vulgarities must be scrupulously avoided.

Don't stand on the hearth-rug with your back to the fire, either in a friend's house or in your own. Even well-bred men are sometimes guilty of this selfish and vulgar solecism.

Don't clean or cut your nails anywhere but in your own room.

Don't wear or use a collar or handkerchief that is not perfectly clean.

Don't take your invitation with you when you go to a private dance, nor forget to take it when you go to a public one.

Don't talk loudly or make much noise in trains or public places.

Don't push yourself into a train or 'bus before ladies.

Don't use a toothpick in public.

In entering a public room where ladies are present the gentleman should lift his hat.

If you accompany ladies to a theatre or concert-room, precede them to clear the way and secure their seats.

If when you are walking with a lady in any crowded thoroughfare you are obliged to proceed singly, always precede her.

Always give the lady the wall ; by doing so you interpose your own person between her and the passers-by, and assign her the cleanest part of the pavement.

MEALTIME MANNERS

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To be acquainted with every detail of the etiquette pertaining to the table is of the highest importance to all who aspire to be received in good society. Ease, *savoir-faire*, and good breeding are nowhere more indispensable than at the table, and the absence of them is nowhere more apparent. How to eat soup and what to do with a cherry-stone are weighty considerations when taken as the index of social status.

BREAKFAST

Breakfast is a pleasant, informal meal, at which a certain latitude in regard to punctuality is permissible. Visitors should not, however, carry their unpunctuality to such an extreme that the breakfast things have to remain on the table until it is almost time for the servants to prepare the table for luncheon.

Some hostesses prefer their visitors to take breakfast in their bedrooms, thus leaving her free to make her household arrangements

before the duty of entertaining begins. In other households it is obvious that to serve breakfast in the bedrooms would be to overtax the capacities of the staff. Visitors must use their observation and be prepared to conform to whichever custom appears most acceptable to their hostess.

Servants do not wait at table during breakfast. In a small household the hostess will serve the tea and coffee and the host the hot dishes. If there is a variety of dishes, they may be set out on the sideboard and the guests can help themselves. Fruit and porridge or cereals should be available, and the hot dishes should be *kept* hot for late comers.

LUNCHEON

This is generally an informal meal, also. After handing round the first course, the servants place the dishes on the table and do not remain in the room. The hostess rings when it is time for the dishes to be changed and the second course to be handed round. Cheese is placed on the table, and at the end of the meal coffee may be served whilst the guests are still in the dining-room.

This procedure does not apply, of course,

to a large luncheon-party, which should be conducted in the same manner as a dinner-party, although on a smaller scale, with fewer courses.

If the lunch begins at two o'clock, guests should not stay later than three or half-past three. Do not linger on until nearly tea-time, thus probably preventing your hostess (who is too polite to turn you out) from fulfilling her afternoon engagements.

If a luncheon-party is given at a restaurant or a club, the guests assemble in the lounge or smoking-room, and cocktails or sherry are served before they go into the dining-room.

Invitations to luncheon are generally written informally and in the first person.

TEA

Tea should be a sociable, cheerful interval in the day's engagements. Friends may call on one then without invitation. Conversation may be general, or you may enjoy a *tête-à-tête* without risk of seeming discourteous.

On all such occasions as informal luncheons or tea-parties the gentlemen present must be at the disposal of their hostess, and help her

by handing round dishes and seeing that her other guests are well looked after. Such help should be given quietly without fuss or ostentation. To appear to be acting the host in a friend's house is to make oneself offensive.

DINNER

A dinner, to be excellent, need not consist of a great variety of dishes ; but everything should be of the best, and the cookery should be perfect. That which should be cool should be cool as ice ; that which should be hot should be smoking ; the attendance should be rapid and noiseless ; the guests well-assorted ; the wines of the best quality ; the host attentive and courteous ; the room well lighted ; and the time punctual.

An invitation to dine should be replied to immediately, and unequivocally accepted or declined. Once accepted, nothing but an event of the last importance should cause you to fail in your engagement.

Invitations to a large dinner-party should be sent out about three weeks beforehand, or even longer during the London season. They are issued in the joint names of the host and hostess, usually on a printed card, thus :

Mr. and Mrs.
request the pleasure of
... ..
Company at dinner
on Tuesday, June 16th.
8 o'clock.

4, Park Place.

R.S.V.P.

Such an invitation must be answered in the third person. Five or six days' notice is sufficient for a small, friendly dinner, the invitation being, of course, written in the first person.

In declining an invitation you must always give your reason for so doing.

To be exactly punctual is the strictest politeness on these occasions. If you are too early, you are in the way ; if too late, you spoil the dinner, annoy the hostess, and are hated by the rest of the guests. Some authorities are even of opinion that in the question of a dinner-party "never" is better than "late" ; and one author has gone so far as to say, "if you do not reach the house till dinner is served, you had better retire, and send an apology, and not interrupt the harmony of the courses by awkward excuses and cold acceptance."

When the party is assembled, the mistress or

master of the house will point out to each gentleman the lady whom he is to conduct to table. The guests then go down according to precedence of rank. The order of precedence must be arranged by the host or hostess, as the guests are probably unacquainted, and cannot know each other's social rank.

When the society is of a distinguished kind the hostess will do well to consult Debrett or Burke before arranging her visitors.

When rank is not in question, other claims to precedence must be considered. The lady who is the greatest stranger should be taken down by the master of the house, and the gentleman who is the greatest stranger should conduct the hostess. Married ladies take precedence of single ladies, elder ladies of younger ones, and so forth.

Cocktails or sherry are served in the drawing-room as soon as the guests arrive.

When dinner is announced, the host offers his arm to the lady of most distinction, invites the rest to follow by a few words or a bow, and leads the way. The lady of the house remains till the last, that she may see her guests go down in their prescribed order.

The number of guests at a dinner-party should always be determined by the size of

the table. When the party is too small, conversation flags, and a general air of desolation pervades the table. When they are too many, everyone is inconvenienced. A space of two feet should be allowed to each person. It is well to arrange a party in such wise that the number of ladies and gentlemen be equal.

It requires some tact to distribute your guests so that each shall find himself with a neighbour to his taste ; but as much of the success of a dinner will always depend on this matter it is worth some consideration. If you have a wit, or a particularly good talker, among your visitors, it is well to place him near the centre of the table, where he can be heard and talked to by all. It is obviously a bad plan to place two such persons in close proximity. They extinguish each other. Neither is it advisable to assign two neighbouring seats to two gentlemen of the same profession, as they are likely to fall into exclusive conversation and amuse no one but themselves. A little consideration of the politics, religious opinions, and tastes of his friends, will enable a judicious host to avoid many quicksands, and establish much pleasant intercourse on the occasion of a dinner-party.

The lady of the house takes the head of the table. The gentleman who led her down to dinner occupies the seat on her right hand, and the gentleman next in order of precedence that on her left. The master of the house takes the foot of the table. The lady whom he escorted sits on his right hand, and the lady next in order of precedence on his left.

A name card for each guest and a menu for every two should be placed on the table. Do not be afraid of reading the menu.

As soon as you are seated at table, place your table-napkin across your knees, and remove the roll which you will probably find within it to the plate on your left.

If the dinner begins with *hors d'œuvres*, they may either be on the table when you sit down, or are handed round after. They consist, as a rule, of anchovies, olives, etc., or oysters. If the former they must be eaten with the small knife and fork, if the latter with the fork alone.

Silver fish-knives are generally, but not invariably, placed on the table ; where there are none, a piece of crust should be taken in the left hand and the fork in the right. There is no exception to this rule in eating fish. Tarts and curry are eaten with the spoon, but

whenever it is possible otherwise use a fork only.

Always help fish with a fish-slice, and tart and puddings with a spoon, or, if necessary, a spoon and fork.

Finger-glasses containing water are placed to each person at dessert. In these you may dip the tips of your fingers, wiping them afterwards on your table-napkin. If the finger-glass and doily are placed on your dessert-plate, you should immediately remove the doily to the left of your plate, and place the finger-glass upon it. By these means you leave the right for the wine-glasses. A silver dessert knife and fork should be placed to each guest. The servants leave the room when the dessert is on the table.

Certain wines are taken with certain dishes : sherry with the soup ; white wine with the fish ; claret or burgundy with the meat dishes, or else champagne. Port is served with dessert.

Be careful to know the shapes of the various kinds of wine glasses most commonly in use. Broad, shallow glasses are used for champagne ; ordinary wine glasses for burgundy and claret, and smaller glasses for sherry and port. Liqueur brandy is sometimes served in very

large, globular glasses known as "balloons," by which the aroma of the brandy is believed to be retained.

Red wines should never be iced, even in summer, they should be slightly warmed. White wines should be cooled. Champagne and all cups should be iced.

Instead of cooling the wines in the ice-pail, some hosts have clear ice placed upon the table, broken up in small lumps, to be put inside the glasses. Melting ice, however, can but weaken the quality and flavour of the wine. Those who desire to drink *wine and water* can ask for iced water if they choose; but it savours too much of economy on the part of a host to insinuate the ice inside the glasses of his guests when the wine could be more effectually iced outside the bottle.

Port, sherry and madeira are decanted; red wines are also, as a rule, decanted. Champagne and all sparkling wines are served in their bottles.

When everyone has quite finished dessert, the hostess should make some signal to the lady of highest rank; she then rises to her feet, and all the ladies leave the room, the door being opened for them by the host, or the gentleman nearest to it.

Coffee and liqueurs are served after dinner, in the drawing-room. If the gentlemen are still in the dining-room, they should be served to them there.

If the hour of the dinner was 8 or 8.30 you should leave between 10.30 and 11, unless your hostess has invited you to stay longer for a game of bridge, or an impromptu dance.

When leaving try to do so as quietly as possible, and do not attempt to shake hands with all your acquaintances in the room, though you must, of course, do so with your hostess.

When a dinner-party is given at a restaurant the guests assemble in the lounge. Ladies should leave their cloaks with the attendant in the cloak-room. The host leads the way into the dining-room, where a reserved table is awaiting the party with name-cards indicating to the guests the places assigned to them. Coffee and liqueurs are served in the lounge.

The host, rather than the hostess, will give the necessary instructions to the waiters and see that his guests are well served. He must, however, refrain from all criticism or expressions of displeasure during the course of the dinner ; any such remarks, whether justified

or not, are extremely embarrassing to the rest of the company. A quiet word to the waiter will generally put matters right.

To those ladies who have houses and servants at command, we have one or two remarks to offer. Every housekeeper should be acquainted with the routine of a dinner and the etiquette of a dinner-table. No lady should be utterly dependent on the taste and judgment of her cook. Though she need not know how to dress a dish, she should be able to judge of it when served. The mistress of a house, in short, should be to her cook what a publisher is to his authors—that is to say, competent to form a judgment upon their works, though himself incapable of writing even a magazine article.

If you wish to give a good dinner, and do not know in what manner to set about it, you will do wisely to order it from a first-rate *restaurateur*. By these means you ensure the best cookery and a faultless *carte*.

Bear in mind that it is your duty to entertain your friends in the best manner that your means permit. This is the least you can do to recompense them for the expenditure of time and money which they incur in accepting your invitation.

The duties of hostess at a dinner-party are not onerous, but they demand tact and good breeding, grace of bearing, and self-possession in no ordinary degree. She does not often carve. She has no active duties to perform, but she must neglect nothing, forget nothing, put all her guests at their ease, encourage the timid, draw out the silent, and pay every possible attention to the requirements of each and all around her. No accident must ruffle her temper. No disappointment must embarrass her. She must see her old china broken without a sigh, and her best glass shattered with a smile. In short, she must have "the genius of tact to perceive, and the genius of finesse to execute; ease and frankness of manner; a knowledge of the world that nothing can surprise; a calmness of temper that nothing can disturb; and a kindness of disposition that can never be exhausted."

"To invite a friend to dinner," says Brillat Savarin, "is to become responsible for his happiness so long as he is under your roof." Again: "He who receives friends at his table without having bestowed his personal supervision upon the repast placed before them, is unworthy to have friends."

GENERAL HINTS

Never reprove or give directions to your servants before guests. If a dish is not placed precisely where you would have wished it to stand, or the order of a course is reversed, let the error pass unobserved by yourself, and you may depend that it will be unnoticed by others.

If you are a mother, you will be wise never to let your children make their appearance at dessert when you entertain friends at dinner. Children are out of place on these occasions. Your guests only tolerate them through politeness ; their presence interrupts the genial flow of after-dinner conversation ; and you may rely upon it that, with the exception of yourself, and perhaps your husband, there is not a person at table who does not wish them in the nursery.

The lady of the house should never send away her plate, or appear to have done eating, till all her guests have finished.

In helping soup, fish, or any other dish, remember that to overfill a plate is as bad as to supply it too scantily.

As soon as you are helped, begin to eat ; or, if the viands are too hot for your palate, take up your knife and fork and appear to begin.

To wait for others is now not only old-fashioned, but ill-bred.

Never offer to pass on the plate to which you have been helped. This is a vulgar piece of politeness. The lady of the house who sends your plate to you is the best judge of precedence at her own table.

If you have been served first, or one of the first, by the carver, be careful not to finish your helping so quickly that the carver is obliged to offer you a second helping before he has had a chance of eating his own dinner.

To abstain from taking the last piece on the dish, or the last glass of wine in the decanter, only because it is the last, is highly ill-bred. It implies a fear on your part that the vacancy cannot be supplied, and almost conveys an affront to your host.

If you are so unfortunate as to upset or break something at table express regret for the mishap, but do not continue to refer to it and to apologise.

It is wise never to partake of any dish without knowing of what ingredients it is composed. You can always ask the servant who hands it to you, and you thereby avoid all danger of having to commit the impoliteness of leaving it, and showing that you do not approve of it.

Never speak while you have anything in your mouth.

Be careful never to taste soups or puddings till you are sure they are sufficiently cool, as, by disregarding this caution, you may be compelled to swallow what is dangerously hot, or be driven to the unpardonable alternative of returning it to your plate.

When eating or drinking, avoid every kind of audible testimony to the fact.

It is not necessary to take every course of a long dinner. But a guest should not, by refusing one course after the other, cause the hostess to fear that the dinner she has provided is not acceptable.

If you have been placed on a strict diet it is more polite to inform your hostess quietly beforehand. You can then refuse the forbidden dishes without comment.

Don't discuss your diet or your ailments with your neighbours at the table.

Soup is now usually served in cups. Never raise the soup-cup in your hand and drink from it ; a spoon must always be used. If it is necessary to tilt the cup or soup-plate, tilt it away from you. Soup must be taken, noiselessly, from the side of the spoon, not the point.

Asparagus is eaten in the fingers. Take each stalk up by the thick, hard end, dip the tip in melted butter and eat the soft portion.

When green artichokes are served only the centre and the soft base of each leaf is eaten. Break off the leaf with the right hand and, if melted butter is served, take a little on your plate and dip the base of the leaf in it. Use a knife and fork for the heart.

Fruit that requires to be peeled or cut, such as apples, oranges, figs, peaches, should be eaten with a knife and fork. Small fruit, such as grapes, cherries, gooseberries, etc., may be taken up in the fingers. To dispose of fruit stones or pips, raise the fork to your lips, drop the stone on to it and place it quietly on your plate.

In helping sauce, always pour it on the side of the plate.

Don't cut or bite your bread at lunch or dinner.

Don't play with your bread, or crumble it up into "bread-pills."

Don't crouch at the table in a hunched-up attitude. The arms must not be spread over the table.

Don't forget to wipe your mouth after eating or drinking.

Don't fold up your table napkin after lunching or dining with friends ; leave it on your chair, or in your place at table.

Don't under any consideration raise your knife to your mouth.

Don't make a scraping or rattling noise with your knife and fork. When your plate is empty, lay your knife and fork together.

It is bad manners to leave your plate looking untidy and full of scraps of uneaten food. On the other hand, it is equally bad manners to scrape it so clean that it might never have been used.

Don't begin to smoke at a public dinner until permission to do so has been announced by the toast-master ; this permission is not given until the King's health has been drunk.

COURTSHIP AND MATRIMONY

COURTSHIP AND MATRIMONY

STRICTLY speaking the conduct of courtship and the consequent engagement is governed by no rules of etiquette in modern English society. Young people enjoy such absolute freedom in their association with one another that parents and guardians can do little but hope that all will turn out for the best. For their consolation it may be said that it very frequently does. A comparative analysis of happy and unhappy marriages contracted, say, in the 1880's and in the 1920's, might very well prove that modern haphazard methods have had, at least, no worse results than the old-fashioned system of caution and convention.

Because divorce, being more difficult to obtain and bearing a certain stigma of disgrace, was less frequent in the days of our grandmothers, it does not follow that the marriages of the period were, as a whole, more successful.

Young men and girls of to-day are clear-sighted and have not had their judgment befogged by a mass of sentimental fallacies. They are, indeed, inclined to err on the other

side, to be too level-headed and disconcertingly reasonable.

But, when all is said, they are still young men and girls who must inevitably react to youth and life. This being so, conventions cannot be entirely thrown to the winds, although rigidity in such matters has long been out of date.

THE ENGAGEMENT

Assuming that the proposal of marriage has been successfully negotiated, the next step is to announce the engagement.

If the young man still has his way to make and the girl's fortune is considerably larger than his own, or if she is still very young, the man should consider himself in honour bound to consult her parents before making the engagement public.

It may happen that both the lady and her suitor are willing, but that the parents or guardians of the former, on being referred to, deem the connection unfitting, and refuse their consent. In this state of matters, the first thing a man of sense, proper feeling, and candour should do is to endeavour to learn the objections of the parents, to see whether they

cannot be removed. If they are based on his present insufficiency of means, a lover of persevering spirit may effect much in removing apprehension on that score, by cheerfully submitting to a reasonable time of probation, in the hope of bettering his worldly circumstances. Happiness delayed will be none the less precious when love has stood the test of constancy and the trial of time. A clandestine marriage should be peremptorily declined. In too many cases it is a fraud committed by an elder and more experienced party upon one whose ignorance of the world's ways and whose confiding tenderness appeal to him for protection even against himself. In nearly all the instances we have known of such marriages, the results proved the step to have been ill-judged, imprudent, and highly injurious to the reputation of one party, and in the long run detrimental to the happiness of both.

A betrothal or engagement, which in the ancient Christian Church was, and indeed in many European countries to-day still is, regarded in a very sacred light—in fact, as little inferior to the first stage of matrimony itself—consists of a mutual promise of marriage given and accepted. In addition to the moral obligation it casts upon both the man and the

woman, it has also a definite legal meaning. It is what is known in law as a "contract," and neither party to this contract, any more than to any other contract, can free himself or herself from its obligations, unless the other party agrees to its cancellation, or commits a breach of it sufficiently flagrant to warrant its dissolution. Therefore engagements should not be made until the lady has once and for all satisfied herself that the gentleman who proposes marriage to her is the man she wants to marry, and intends to marry, so far as it lies within her power to carry out the engagement. If the proposal is made before she is able to come to this important decision, she can let her lover know that, though she is favourably disposed towards his suit, she is not yet prepared to accept him. Better a somewhat lengthy period of courtship, than a hasty engagement repented of later on. For, as said above, an engagement once made cannot be honourably broken off unless by mutual agreement or for the clearest and most weighty objections which it was impossible, or next to impossible, to discover before the engagement was entered into. It is the period of courtship, not that of engagement, which is the trial period, that in which the tastes, aims, disposi-

tions, and all that make up character, should be mutually discovered and weighed.

The betrothal was formerly, and in many parts of the Continent is to-day, the mutual and public plighting of "troth" (truth) between the lovers. It consisted of a formal ceremony, followed by the widespread distribution of information to relatives and friends. We do not treat the betrothal, or engagement, in so ceremonious a manner nowadays, but its essential character is not altered, and its obligations, spiritual, moral, and legal, remain identically the same.

Let us assume that a lady has, after all due consideration, betrothed herself to a gentleman, and later discovers that she regrets her action. What would give her the right to break off the engagement? She must examine herself very carefully. If her change of mind is due to a mere preference for another gentleman—even supposing him to be more eligible, whether on account of his character, his appearance, or his position, and even supposing she was right in her supposition that she would be more happy with him as her husband—she would not be at liberty to dismiss her fiancé without his consent. The most she could honourably do would be to inform him that she found she

had rashly engaged herself to him, and beg him to release her, telling him at the same time that she was willing to abide by her engagement if he insisted upon it. In all probability he would release her, even though it broke his heart to do so. It would be far better, however, if young ladies, when once engaged, regarded themselves as practically already married, and not capable of forming fresh attachments, then such difficult positions as that indicated above could not arise. For an engaged lady to consider herself as still open to matrimony with anyone but her fiancé is one of the surest ways to incur unhappiness, both for herself and for her lover.

If the young lady's change of mind is due to causes over which she has no control, her freedom of action is much greater. In spite of her most solicitous care during the period of courtship, her fiancé may disclose habits or a temperament previously kept from her, and these may be of such a nature as to render the marriage with him most undesirable. In this unhappy case she should have no hesitation in breaking off her engagement, telling her lover frankly and openly on what precise ground she claims a release from her engagement, and pointing out to him the certainty

of unhappiness for her that would arise after marriage. There must be no room left for suspicion that her action is based on mere caprice or injustice. The facts should be so put that he must see and acknowledge the wisdom and justice of the course she is taking.

Some of the causes that every one would hold to be sufficient to justify a breach of an engagement on the lady's part are : a sudden development of, or the disclosure of a previously hidden tendency towards, Drunkenness, Insanity, Gambling in any serious sense ; and unacknowledged heavy Indebtedness, Insolvency, not to mention other obvious reasons. It is commonly held that the termination of an engagement by a lady has the privilege of passing unchallenged, a lady not being *bound* to declare any reason other than her wish. But she owes it to her quondam lover, and still more to her reputation, that her decision should rest, not only on a sufficient, but also on a clearly expressed, foundation. If the fault is the gentleman's, she may make her decision known to him through her father, her mother, her brother, or, failing these, through some other intimate family friend ; but if she feels able to undertake the unpleasant task herself,

it is more womanly because kinder that she should do so.

The gentleman's side of the engagement is less difficult to deal with. Being the proposer in the first instance, his obligations lie more heavily upon him than do the lady's upon her. It was *he* who first selected the lady, and invited her to join her lot with his : the duty was therefore in the first place *his* to assure himself that his mind was definitely made up. He asks ; she only consents.

If an engagement terminates ruinously, it is the lady who is damaged far more than the gentleman. The obligation to carry the engagement to an issue is greater upon him than upon the lady in the exact proportion that her damage is greater than his if the engagement be dissolved. The reasons which would justify him in breaking off his engagement are really very few indeed, and they must satisfy his own conscience, and also justify him in the eyes of the world.

He most certainly has no right to withdraw from his engagement merely because he happens to meet with a lady who takes his fancy more than does the lady to whom he has plighted his troth. The very word "troth," which he has pledged himself to keep

unsullied, should have prevented his even considering another lady as his possible wife.

If, however, a man has honestly entered into an engagement with a lady, and is so unfortunate as to be wholly unable to check a desire to release himself from it, through no fault of the lady, the only course open to him is to lay his case before his fiancée, and abide by her decision.

In the case of all engagements that are broken on account of fault on either side, all letters and presents should be returned to their writer or donor. In the case of engagements broken through no fault on either side, letters should be returned, but presents need not. In the former case, at any rate, the letters should be destroyed, and the former relations and all that serves to keep them in mind cancelled as far as possible.

As soon as the engagement has been formally announced the man should give his fiancée a ring, as handsome as his taste and means permit. This ring is worn on the third finger of the left hand.

The engaged couple should do all in their power to make themselves acceptable to the members of the families who are to become their "in-laws." The girl must not show

resentment if the mother of her fiancé endeavours to instruct her in the perfections and idiosyncracies of her son. She must use her imagination and try to realise what that mother is feeling at the prospect of handing her treasure into strange keeping.

The man, on the other hand, should show courtesy and forbearance towards his fiancée's relations. He should accommodate himself as much as possible to their habits and ways, and be ever ready and attentive to consult their wishes. Marked attention, and in most cases affectionate kindness, to the lady's mother ought to be shown : such respectful homage will secure for him many advantages in his present position.

Engaged couples must refrain from demonstrations of their affection in public. Even if their friends smile and appear to enjoy such displays, they are certain to be secretly bored and put out by them.

PRELIMINARY ETIQUETTE OF A WEDDING

Whether the term of engagement may have been long or short—according to the requirements of the case—the time will at last arrive for

FIXING THE DAY

While it is the gentleman's province to press for the earliest possible opportunity, it is the lady's privilege to name the happy day, not but that the bridegroom-elect must, after all, issue the fiat, for he has much to consider and prepare for beforehand : for instance. to settle where it will be most convenient to spend the honeymoon—a point which must depend on the season of the year, on his own vocation, and other circumstances. At this advanced state of affairs, we must not overlook the important question of

LEGAL SETTLEMENTS

These are matters that must be attended to where there is property on either side ; and it behoves the intending bridegroom to take care there is no unnecessary delay in completing them.

An occasional morning call upon the solicitors at this period is often found to be necessary to hasten the usually sluggish pace of the legal fraternity. On the business part of this matter it is not the province of our work to dilate ; but we may be permitted to suggest that two-thirds, or at least one-half, of the lady's property should be settled on herself and

offspring ; and that where the bridegroom has no property wherewith to endow his wife, and has solely to rely on his professional prospects, it should be made a *sine qua non* that he should insure his life in her favour previously to marriage, and undertake to pay the premiums as they fall due. The lawyer's bill in respect of settlements is always paid by the man even though the settlements are all made by the wife upon herself.

HOW TO BE MARRIED

By this time the gentleman will have made up his mind *in what form* he will be married—a question the solution of which, however, must chiefly depend on his means and position in life. He has his choice whether he will be married by BANNS, by LICENCE, by SPECIAL LICENCE, or before the REGISTRAR, but woe betide the unlucky wight who should venture to suggest the last method to a young lady or her parents !

MARRIAGE BY BANNS

For this purpose, notice must be given to the clerk of the parish or of the district church. The names of the two parties must be written down in full, with their conditions, and the

parishes in which they reside—as, “Between A B, of the parish of St. George, bachelor (or widower, as the case may be), and C D, of the parish of St. George, spinster (or widow, as the case may be).” No mention of either the lady’s or gentleman’s age is required. Where the lady and gentleman are of different parishes the banns must be published in each, and a certificate of their publication in the one furnished to the clergyman who may marry the parties in the church of the other parish.

It seems singular, albeit it is the fact, that no evidence of consent by either party is necessary to this “putting up of the banns,” as it is denominated ; indeed, the publication of the banns is not infrequently the first rural declaration of attachment, so that the blushing village maiden sometimes finds herself announced as the bride-elect before she has received any actual declaration. The clerk receives his fee of two shillings and makes no further inquiries ; nay, more, is prepared, if required, to provide the necessary fathers on each side, in the respectable persons of himself and the sexton—the venerable pew-opener—being also ready, on a pinch, to perform the part of bridesmaid.

The banns must be publicly read on three

successive Sundays in the church, after the last of which, if they so choose, the happy pair may, on the Monday following, be "made one." It is usual to give one day's previous notice to the clerk ; but this is not legally necessary, it being the care of the church, as well as the policy of the law, to throw as few impediments as possible in the way of marriage, of which the one main fact of a consent to live together, declared publicly before an assemblage of relatives, friends, and neighbours (and afterwards, as it were by legal deduction, before witnesses), is the essential and constituent element. If three months are allowed to elapse after the reading of banns before the marriage is completed, the banns become useless, and the parties must either obtain a licence or submit to the republication of the banns.

Marriage by banns, except in the country districts, is usually confined to the humbler classes of society. This is to be regretted inasmuch as it is a more deliberate and solemn declaration, and leaves the ceremony more free from the imputation of suddenness, contrivance, or fraud, than any other form. A marriage by banns, it is understood, can never be set aside by the after-discovery of deception

or concealment as respects residence, and even names, on either side. The fees of a marriage by banns vary from 11s. 6d. to 13s. 6d. and 15s. 6d., according to the parish or district wherein the marriage may take place. For those who can afford it, it is not unusual to pay £1 1s. to the clergyman and 5s. to the clerk. Marriage certificates, which are nothing more than copies of the entries in the church registers, are customarily charged at 2s. 6d., with 1d. for stamp duty.

HOURS IN WHICH MARRIAGES MAY BE CELEBRATED

All marriages at church must be celebrated between the hours of 8 a.m. and 6 p.m., except in the case of special licence, when the marriage may be celebrated at any hour, or at any "meet and proper place."

MARRIAGE BY SPECIAL LICENCE

By the Statute of 23rd Henry VIII., the Archbishop of Canterbury has power to grant special licences ; but in a certain sense these are limited. His Grace restricts his authority to Peers and Peeresses in their own right, to their sons and daughters, to Dowager Peeresses, to Privy Councillors, to Judges of the Courts at

Westminster, to Baronets and Knights, and to Members of Parliament ; and, by an order of a former Prelate, to no other person is a special licence to be given, unless they are able to allege weighty reasons for such indulgence, arising from particular circumstances of the case, the truth of which must be proved to the satisfaction of the Archbishop. These licences are for marriage at any place with or without previous residence in the district, or at any time.

The application for a special licence is to be made at the Faculty Office, 23, Knightrider Street, Doctors' Commons, London, E.C.

The expense of a special licence averages £29 8s., whereas that of an ordinary licence is £1 10s. fees and 12s. 6d. stamps, with 1s. for a certificate, or £3 3s. where the gentleman or lady, or both, are minors.

MARRIAGE BY LICENCE

An ordinary marriage licence is to be obtained at the Faculty Office, at the Vicar-General's Office, 1, The Sanctuary, Westminster, S.W., or at the Bishop of London's Registry, 1, Dean's Court, Doctors' Commons, London, E.C. In the country they may be had at the offices of the Bishops' Registrars, but licences obtained at the Bishop's Diocesan

Registry only enable the parties to be married in the diocese in which they are issued. Licences from the Faculty Office or at the Vicar-General's Office, unlike others, however, are available throughout the whole of England. The hours in both these offices are 10 to 4 ; Saturdays, 10 to 1.

The gentleman or lady (for either may attend), before applying for an ordinary marriage licence, should ascertain in what parish or district they are both residing—the church of such parish or district being the church in which the marriage should be celebrated ; and either the gentleman or lady must have had his or her usual abode therein fifteen days before application is made for the licence, as the following form, to be made on oath, sets forth :

VICAR-GENERAL'S OFFICE.

193—.

APPEARED PERSONALLY, *A B*, of the parish or district of _____, in the county of _____, a bachelor, of the age of 21 years and upwards, and prayed a Licence for the solemnization of matrimony in the parish or district church of _____ between him and *C D*, of the district of _____, in the county of _____, a spinster, of the age of 21 years or upwards,

and made oath, that he believeth that there is no impediment of kindred or alliance, or of any other lawful cause, nor any suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said matrimony, according to the tenor of such Licence. And he further made oath, that he, the said *A B* or *C D*, hath had his [or her] usual place of abode within the said parish or district of for the space of fifteen days last past.

SWORN before me,

[Here the document must be signed by the Vicar-General, or a Surrogate appointed by him.]

This affidavit having been completed, the licence is then made out. It runs thus :

[Name of the Archbishop] by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, To our well beloved in Christ, *A B*, of _____, and *C D*, of _____, Grace and Health.—WHEREAS ye are, as it is alleged, resolved to proceed to the solemnization of true and lawful matrimony, and that you greatly desire that the same may be solemnized in the face of the Church : We, being willing that these your honest desires may the more speedily obtain

a due effect, and to the end therefore that this marriage may be publicly and lawfully solemnized in the church of , by the Rector, Vicar or Curate thereof, without the publication or proclamation of the banns of matrimony, provided there shall appear no impediment of kindred or alliance, or of any other lawful cause, nor any suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said matrimony, according to the tenor of this Licence ; And likewise, That the celebration of this marriage be had and done publicly in the aforesaid , between the hours of eight and six ; We, for lawful causes, graciously grant this our LICENCE AND FACULTY as well to you the parties contracting, as to the Rector, Vicar, Curate, or Minister of , the aforesaid , who is designed to solemnize the marriage between you, in the manner and form above specified, according to the rites of the Book of Common Prayer, set forth for that purpose by the authority of Parliament.

Given under the seal of our Vicar-General, this day of , in the Year of Our Lord one thousand nine hundred and and in the year of our translation.

In the country a parochial clergyman may generally be found who is also a "Surrogate," and before whom the above affidavit may be taken. It is his duty to procure the licence from the Bishop's Registry, this being in fact the customary mode of obtaining a marriage licence. After he has procured it, the Surrogate delivers it personally to the applicant. The cost of such licences varies from £1 15s. to £3 3s., according to the diocese.

The licence remains in force for three months only ; and the copy received by the person applying for it is left in the hands of the clergyman who marries the parties, it being his authority for so doing. In case either party is a minor, the age must be stated, and the consent of the parents or guardians authorized to give such consent must be sworn to by the gentleman or lady applying for the licence. The following are the persons having legal authority to give their consent in case of minority :—1st, the father ; if dead—2nd the guardians, if any appointed by his will ; if none—3rd, the mother, if unmarried ; if dead or married—4th, the guardians appointed by Chancery. If none of the foregoing persons exist, then the marriage may be legally solemnized without any consent whatever.

The following are the official forms for this purpose :—

CONSENTS REQUIRED IN CASE OF MINORS

Consent of Father

By and with the consent of *A B*, the natural and lawful father of *B B*, the minor aforesaid.

Guardian Testamentary

By and with the consent of *A B*, the guardian of the person of the said *C D*, the minor aforesaid, lawfully appointed in and by the last will and testament of *D D*, deceased, his [or her] natural and lawful father.

Mother

By and with the consent of *A B*, the natural and lawful mother of *B B*, the minor aforesaid, his [or her] father being dead, and he [or she] having no guardian of his [or her] person lawfully appointed, and his [or her] said mother being unmarried.

Guardian appointed by the Court of Chancery

By and with the consent of *A B*, the guardian of the person of the said *C D*, appointed by the High Court of Chancery, and having authority

to consent to his [or her] marriage, his [or her] father being dead, and he [or she] having no guardian of his [or her] person otherwise lawfully appointed, or mother living and unmarried.

When no Father, Testamentary Guardian, Mother, or Guardian appointed by the Court of Chancery

That he [or she], the said *A B*, hath no father living, or guardian of his [or her] person lawfully appointed, or mother living and unmarried, or guardian of his [or her] person appointed by the High Court of Chancery, and having authority to consent to the aforesaid marriage.

The previous remarks have reference only to licences for marriages about to be solemnized according to the laws of the Church of England.

MARRIAGE BEFORE THE REGISTRAR

Should the parties wish to avoid the expense of a licence, they can do so by getting married "by Certificate" at the Superintendent Registrar's Office, or at a certified building. One of the parties must give notice in writing on a prescribed form to the Superintendent Registrar of the district in which the parties have

dwelt for at least the *seven days* immediately preceding the giving of the notice, if they dwell in the same district, or if they dwell in different Superintendent Registrars' districts, a similar notice must be given to the Superintendent Registrar of each district.

If the marriage is intended to be held "*by Licence*," it is necessary for only one of the parties to give notice to the Superintendent Registrar in whose district he or she has dwelt for at least *fifteen days* immediately preceding the giving of notice ; and if the other party dwell in a different Superintendent Registrar's district, it is unnecessary to give notice to that Registrar, but one of the parties must for the space of fifteen days immediately preceding the giving of the notice have had his or her usual place of abode within the district of the Superintendent Registrar to whom the notice is to be given. The attendance of a minister is not compulsory ; marriage can be effected before the Registrar without any religious ceremony.

The Superintendent Registrar, at the request of the party giving the notice, issues a *Certificate* authorizing the intended marriage at any time within three calendar months from the date of the entry of the notice of marriage. In

the case of marriage without licence this certificate is issued after the expiration of twenty-one days ; in that of marriage with licence, the certificate and a *Licence* to marry are issued after the expiration of one whole day from the date of entry of the notice of marriage.

The marriage ceremony which in the case of marriage without licence may follow after the expiration of twenty-one days and in that of marriage with licence of one whole day may take place at the Registry Office, in the presence of the Superintendent Registrar, some Registrar of the district, and two witnesses, between 8 a.m. and 6 p.m., with open doors. It is not necessary that any clergyman or minister should be present, but the bride and the bridegroom are each called upon to declare, "I do solemnly declare that I know not of any lawful impediment why I, *A B*, may not be joined in matrimony to *C D*" ; and to say to one another, "I call upon these persons here present to witness that I, *A B*, do take thee, *C D*, to be my lawful wedded wife [or husband]." It is customary to make use of a wedding ring ; but this is not legally compulsory.

Marriage by Certificate or by Certificate

and Licence may be solemnized in any Nonconformist chapel or Roman Catholic church, in which case the attendance of only the Registrar, with two witnesses, is necessary.

The fee charged by the Registrar for attending the ceremony and registering the marriage by Licence is 10s., with 2s. 6d. for the Certificate ; without Licence 5s., with 2s. 6d. for the Certificate, each Certificate also bearing a 1d. stamp. It is, of course, the bridegroom's duty to pay all the marriage fees.

THE BRIDAL TROUSSEAU AND THE WEDDING PRESENTS

The day being fixed for the wedding, the bride's father now presents her with a sum of money for her trousseau, according to her rank in life. As to the choice and purchase of the trousseau, it is impossible to give any very definite advice, as of course it depends very much upon what the future position of the bride will be. A good plan is, before purchasing anything, to make a list of all the things you are likely to need, and then see how far towards their purchase the sum of money you have to spend will go. Wedding presents are also made to the bride by relations and intimate

friends, varying in amount and value according to their degrees of relationship and friendship—such as plate, furniture, jewellery, and articles of ornament as well as of utility to the newly-married lady in her future station. These, together with her wedding dresses, etc., it is customary to exhibit to the intimate friends of the bride a day or two before her marriage.

I should like here to say a few words on the giving of wedding presents, and the sending out of invitations. In the case of people who have sent a present before the wedding day is decided on, an invitation must of course be sent; but, on the other hand, it is a great mistake to suppose that an invitation to a wedding means that a present is expected. The giving of a present depends altogether upon one's intimacy with the bride.

DUTY OF A BRIDEGROOM-ELECT

The bridegroom-elect has shortly before the marriage no little business to transact. His first care is to look after a house suitable for his future home, and then, assisted by the taste of his chosen helpmeet, to take steps to furnish it in a becoming style. He must also, if engaged in business, make arrangements for a

month's absence ; in fact, bring together all matters into a focus, so as to be readily manageable when after the honeymoon he shall take the reins himself. He will do well to sever all connections which, though perhaps harmless to him in his bachelor days, would not comport well with his future more dignified state, and he should communicate to such of his acquaintances as he wishes to maintain the close approach of so important a change in his condition. Not to do this might afterwards lead to inconvenience and cause no little annoyance.

Having bought the ring, the bridegroom should now put it into his waistcoat-pocket, there to remain until he puts on his wedding vest on the morning of the marriage, to the left-hand pocket of which he must then carefully transfer it, and not part with it until he takes it out in the church during the wedding ceremony.

In ancient days, it appears by the *Salisbury Manual*, there was a form of "Blessing the Wedding Ring" before the wedding day ; and in those times the priest, previously to the ring being put on, always made careful inquiry whether it had been duly blessed.

WHO SHOULD BE ASKED TO THE WEDDING

The wedding should take place at the house of the bride's parents or guardians. The parties who ought to be asked are the father and mother of the gentleman, the brothers and sisters (their wives and husbands also, if married), and indeed the immediate relations and favoured friends of both parties. Old family friends on the bride's side should also receive invitations—the rationale and original intention of this wedding assemblage being to give publicity to the fact that the bride is leaving her paternal home with the consent and approbation of her parents.

On this occasion the bridegroom has the privilege of asking any friends he may choose to the wedding ; but no friend has a right to feel affronted at not being invited, since, were all the friends on both sides assembled, the wedding gathering would be an inconveniently crowded reception, rather than an impressive ceremonial. The bridegroom should furnish the bride's mother with a list of his friends to whom he would like invitations to be sent.

The bridesmaids are generally chosen by the bride from among her sisters and intimate friends. If there are several it is advisable to select girls of about the same height. The

dressess are chosen by the bride in consultation with her bridesmaids. They should be of a colour and style suitable to all of them, and forming a foil to the bride's dress.

It must always be borne in mind that the dresses are to be worn in church and that they must be in a style suitable to the occasion. Many clergymen object to the small wreath or hair-band sometimes adopted by bridesmaids, as being an inadequate head-covering for wearing in church.

The bridesmaids' bouquets are usually given by the bridegroom, who may also give each of them some piece of jewellery bearing the date and the combined initials of the bride and bridegroom. The gifts must be sent some days before the wedding.

When the marriage ceremony is about to be performed, the principal bridesmaid will step forward and take the bride's bouquet. She will also look after the small pages or train-bearers, if there are any such.

THE BEST MAN

The bridegroom usually selects as his best man his greatest unmarried friend, and he has various duties to attend to. Upon him devolves the payment of the fees (the money

being of course provided by the bridegroom) to the clergyman and the clerk. On the wedding day he should place himself as much as possible at the disposal of the bridegroom, and see that he arrives in good time at the church, and also make sure that he has the wedding-ring safe.

Either the bride or bridegroom generally invite a few young men of their acquaintance to act as ushers, their duty being to show people to their seats and assist them to their carriages, and also to look after the bridesmaids.

It is usual too for the bridegroom's "best man" to make arrangements for the church bells being rung after the ceremony; the reason of this being to imply that it is the province of the husband to call on all the neighbours to rejoice with him on his receiving his wife, and not that of the lady's father on her going from his house.

ETIQUETTE OF A WEDDING

A bride, as a rule, breakfasts in her own room on the morning of the wedding day, and does not appear at all until she is ready to start for the church. The happy cortège should proceed to the church in the following order :

In the first carriage, the bride's mother and the parents of the bridegroom.

In the second and third carriages, bridesmaids.

Other carriages with the bride's friends.

In the last carriage, the bride and her father.

These carriages should all be provided by the bride's father, but the carriage in which the married couple leave the church should be provided by the bridegroom.

COSTUME OF THE BRIDE

A bride's costume should be white, or some hue as close as possible to it, and her head should be covered with only a wreath of orange blossoms and a white, often lace, veil. This, however, is entirely a matter of taste; but, whether wearing a hat or not, the bride must always wear a veil. A widow marrying again should not wear white, she should have no bridal veil, nor should she be attended by bridesmaids. Before going to church she should remove her first wedding-ring.

ARRIVAL AT THE CHURCH

The bridegroom meets the bride at the altar, where he must take especial care to arrive in good time before the hour appointed.

ORDER OF PROCESSION TO THE ALTAR

The father of the bride generally advances with her from the church door to the altar, followed immediately by the bridesmaids. The father of the bridegroom, if present, gives his arm to the bride's mother if she be present, as is now usual at fashionable weddings, and goes next to the bridesmaids. The friends invited to the wedding should previously have taken their seats in the pews.

The bridegroom with his groomsmen must be in readiness to meet the bride at the altar, the bridegroom standing at the left hand of the clergyman, in the centre before the altar rails.

THE MARRIAGE CEREMONY

The bridegroom stands at the right hand of the bride. The father stands just behind her, so as to be in readiness to give her hand at the proper moment to the bridegroom. The principal bridesmaid stands on the left of the bride, and must be ready to take her bouquet and hold it for her when the ring is to be put on.

It was ordered by the old Rubrics that the woman, if a widow, should have her hand covered when presented by father or friend to the priest for marriage ; one of the many

points by which the Church distinguished second marriages. A piece of silver and a piece of gold were also laid with the wedding-ring upon the priest's book (where the cross would be on the cover), in token of dower to the wife.

THE WORDS "I WILL"

are to be pronounced distinctly and audibly by both parties, such being the all-important part of the ceremony as respects themselves : the public delivery, before the priest, by the father of his daughter to the bridegroom being an evidence of his assent ; the silence which follows the inquiry for "cause or just impediment" testifying that of society in general ; and the "I will" being the declaration of the bride and bridegroom that they are voluntary parties to their holy union in marriage.

THE RING

The Rubric tells us "the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the priest and clerk." This latter rule is, however, not now observed, it being usual to pay the fees in the vestry ; but to ensure the presence of the ring, a caution by no means unnecessary,

and in some measure to sanctify that emblem of an eternal union, it is asked for by the clerk previously to the commencement of the ceremony, who advises that it be placed upon the book.

We pity the unfortunate bridegroom who at this moment cannot, by at once inserting his hand into the corner (the one most ready to his finger and thumb) of his left-hand waistcoat-pocket, pull out the wedding-ring. Imagine his dismay at not finding it there !—the first surprise, the growing anxiety, as the right-hand pocket is next rummaged ; the blank look, as he follows this by the discovery that his nether garments have no pockets whatsoever, not even a watch-fob, where it may lie *perdu* in a corner ! Amid the suppressed giggle of the bridesmaids, the disconcerted look of the bride herself at such a palpable instance of carelessness on the part of the bridegroom thus publicly displayed before all her friends, and the half-repressed disapprobation of the numerous circle around, he fumbles in his coat-pockets and turns them inside out. A further but useless search causes increased confusion and general annoyance ; at length it becomes evident that the unfortunate ring has been forgotten ! We may

observe, however, that in default of the ring, the wedding-ring of the mother may be used. The application of the key of the church door is traditionary in this absurd dilemma ; and in country churches a straw twisted into a circle has been known to supply the place of the orthodox hoop of gold !

THE CLERGYMAN AND ASSISTANT CLERGYMEN

The clergyman of the church is invariably invited to attend, although the ceremony may be performed by some clerical friend of the bride or bridegroom. This is called " assisting " ; other clergymen who may attend in addition, as is sometimes the case, are said also to " assist." It is not usual to mention the names of any other clergymen than that of the one who performs the ceremony, and of the clergyman of the church, who should be present whether invited or not. It is, indeed, his duty to attend, and he should insist on so doing, inasmuch as the entry of the marriage in the parish register is supposed to be made under his sanction and authority. It should not be forgotten that the presence of an " assisting clergyman " entails the doubling of the fees. The payment of the fees is generally entrusted to the bridegroom's " best man."

IN THE VESTRY

The ceremony being over, the clergyman leads the way to the vestry, whither the bridegroom follows with his bride to sign the registry. The best man, bridesmaids, and parents of both bride and bridegroom usually follow to sign also.

THE REGISTRY OF THE MARRIAGE

The husband signs first, then the bride-wife, for the last time in her maiden name; next the father of the bride, and the mother, if present; then the father and mother of the bridegroom, if present; next the bridesmaids and the bridegroomsmen; then such of the rest of the company as may desire to be on the record as witnesses. All the names must be signed in full. The certificate of the marriage is then handed to the bride, and should be carefully preserved in her own possession.

THE RETURN HOME

The bridegroom now leads the bride out of the church, and the happy pair return homeward in the first carriage. The father and mother follow in the next. The rest "stand not on the order of their going," but start off in such wise as they can best contrive.

THE WEDDING RECEPTION

The reception is held at the house of the bride's parents, or, if she be an orphan, at that of her nearest relative who has "given her away" at the church. The guests on arriving proceed to the drawing-room, where they are received by the bride and the bridegroom. After an introduction by the bridegroom to the bride, or *vice versa*, in the case of the friends of the one not yet known to the other, and a handshake with a few hearty words of congratulation, each guest passes on to make room for his successor. It is common to display the wedding-presents in this room or in some adjoining room, and the guests then wander around examining them and conversing with the bride's and the bridegroom's parents and relatives and any other acquaintances they may meet.

If there is a luncheon the bride and bridegroom should go in first and take their places together. The wedding-cake should stand in front of the bride. It is more usual now, however, to provide light refreshments instead of a sit-down meal. The cake must of course be cut by the bride, and small pieces handed round accompanied by glasses of champagne. The bride's health is drunk, and shortly after

she leaves to change into her travelling dress, accompanied by some of her bridesmaids.

When it is time for her to go, the bride reappears, ready for the journey, and says "good-bye" to her family, her bridesmaids and her friends. As the bridegroom hands her into the car the guests shower confetti or rose-petals on them and wish them "good-luck."

PRACTICAL ADVICE TO A NEWLY-MARRIED COUPLE

Our advice to the husband will be brief. Let him conceal nothing from his wife, but remember that his and her interests are absolutely identical ; that, as she must suffer the pains of every loss as well as share the advantages of every success in his career in life, she has therefore a right to know the risks she may be made to undergo. Let no man think lightly of the opinion of his wife in times of difficulty. Women have generally more acuteness of perception than men ; and in moments of peril, or in circumstances that involve a crisis or turning-point in life, they often have more resolution and greater instinctive judgment than men.

We recommend that every husband should from the first make his wife an allowance for ordinary household expenses—which he should pay weekly or monthly—and for the expenditure of which he should not, unless for some cogent reason, call her to account.

A wife should also receive a stated allowance for dress, within which limit she ought always to restrict her expenses. Nothing is more humiliating than for a woman to have perpetually to ask her husband for small sums for housekeeping expenses, or to have to apply to him always for money for her own private use, nothing more disgusting than to see a man rummaging about, marketing for cheap articles of various kinds, with a view to doing his wife's work more economically than she can do it.

Let the husband beware, when things go wrong with him in business affairs, of venting his bitter feelings of disappointment and despair in the presence of his wife and family—feelings which, while abroad, he finds it practicable to restrain. It is as unjust as it is impolitic to indulge in such a habit.

A wife, having married the man she loves above all others, must be expected in her turn to pay some court to him. Before marriage she has, doubtless, been made his idol. Every

moment he could spare, and perhaps many more than he could properly so appropriate, have been devoted to her. How anxiously has he not revolved in his mind his worldly chances of making her happy ! How often has he not had to reflect, before he made the proposal of marriage, whether he should be acting dishonourably towards her by incurring the risk, for the selfish motive of his own gratification, of placing her in a worse position than the one she occupied at home ! And still more than this, he must have had to consider with anxiety the probability of having to provide for a possible family, with all its concomitant expenses.

We say, then, that being married, and the honeymoon over, the husband must necessarily return to his usual occupations, which will, in all probability, engage the greater part of his thoughts, for he will now be desirous to have it in his power to procure various little indulgences for his wife which he never would have dreamed of for himself. He comes to his home weary and fatigued ; his young wife has had but her pleasures to gratify, or the quiet routine of her domestic duties to attend to, while he has been toiling through the day to enable her to gratify these pleasures and to

fulfil these duties. Let, then, the tired husband, at the close of his daily labours, be made welcome by the endearments of his loving spouse—let him be free from the care of having to satisfy the caprices of a petted wife. Let her now take her turn in paying those many little love-begotten attentions which married men look for to soothe them—let her reciprocate the devotion to herself, which, from the early hours of their love, he cherished for her, by her ever-ready endeavours to make him happy and his home attractive.

In the presence of other persons, however, married people should refrain from fulsome expressions of endearment to each other, the use of which, although a common practice, is really a mark of bad taste.

Not the least useful piece of advice—homely though it be—that we can offer to newly-married ladies, is to remind them that husbands are men, and that men must eat. We can tell them, moreover, that men attach no small importance to this very essential operation, and that a very effectual way to keep them in good humour, as well as good condition, is for wives to study their husband's peculiar likes and dislikes in this matter. Let the wife try, therefore, if she has not already done so,

to get up a little knowledge of the art of *ordering* dinner, to say the least of it.

This task, if she be disposed to learn it, will in time be easy enough ; moreover, if in addition she should acquire some practical knowledge of cookery, she will find ample reward in the gratification it will be the means of affording her husband.

Servants are difficult subjects for a young wife to deal with : she generally either spoils them by indulgence, or ruins them by unduly finding fault. At last they either get the better of her, or she is voted too bad for them. The art lies in steady command and management of yourself as well as of them.

An observance of the few following rules will in all probability ensure a life of domestic harmony, peace, and comfort.

To hear as little as possible whatever is to the prejudice of others ; to believe nothing of the kind until you are compelled to admit the truth of it ; never to take part in the circulation of evil report and idle gossip ; always to moderate, as far as possible, harsh and unkind expressions reflecting upon others ; always to believe that, if the other side were heard, a very different account might be given of the matter under consideration.

CONCERNING DRESS

CONCERNING DRESS

THE instinct of self-adornment is inherent in the human race. There are still to be found amongst the uncivilized races those who are contented with as small an amount of clothing as satisfied the first inhabitants of Eden. Yet many of these show that they study personal appearance quite as much as the most fashionable of Parisian belles ; for they bestow much labour, time, and thought, and endure much actual suffering in the elaborate patterns with which they tattoo, and, as they vainly suppose, embellish their faces and persons. The ancient Britons, who painted themselves in various devices, also bore witness to this natural craving.

The particular modes in which it exhibits itself seem to depend upon climate and civilization. Climate prescribes what is absolutely necessary ; civilization, what is decent and becoming. In some countries it is necessary to protect the body, and especially the head, from the power of the sun , in others, to guard it against extreme cold ; while many

of the savage tribes, inured to the scorching rays of the sun, almost entirely dispense with clothing, and yet have certain conceits and vanities, which show that personal appearance is not disregarded. The most hostile intentions have been averted and imminent peril escaped by the timely present of a few rows of bright-coloured beads, or a small piece of looking-glass ; and the most trumpery European gewgaws have elicited more admiration, afforded greater pleasure, and effected more goodwill, than the most costly treasures could purchase among civilized nations. A love of finery seems to belong to human nature. There is an attraction in bright and showy colours which the uncivilized cannot resist, and which is equally powerful among those who are civilized, though education and other causes may qualify it.

When we hear persons loudly declaiming against dress as a needless waste of time and money—when we hear them sighing for the return of the good old times when it was not so much considered, we are tempted to inquire at what period in the history of the world those times occurred ; for we cannot learn that it was at any time considered to be an unimportant item of expenditure or thought.

We do not by any means affirm that it may not occupy too much care ; that there may not be instances in which it is suffered to engross the mind to the detriment of other things more worthy of consideration ; that it may not lead to frivolity and extravagance. All this may be, and no doubt often is, true. It is quite possible, and more than probable. But we also maintain that it is a great mistake to come down upon it with a sweeping denunciation, to avow it to be all vanity, and to assert that it must be trodden out of thought and eye.

The best-dressed persons are not always those who are led blindfold by the prevailing fashion, nor by any means those who are strong-minded enough to defy it and set it at naught. She who follows fashion like a slave, wears what is prescribed without regard to her own personal appearance ; who considers neither her age, nor her figure, nor her station, nor her means, will often appear eccentric, and generally ill-dressed

Fashion gives, as it were, the keynote—supplies the hint, which is taken and followed as people can. It is absurd to suppose that its laws are stringent, and not elastic, or that all persons must conform exactly to its “ dicta.”

Who shall say that all must dress alike? Tall and short, fat and lean, stout and scraggy, cannot be made equally subject to the same rule. In such a matter as dress there must be some margin allowed for individual peculiarities. Nature has not made us all in the same mould, and we must be careful not to affront Nature, but must accept her gifts and make the best of them.

If persons are inclined to rail against fashion and denounce it, let them remember that there is a fashion in everything. In thought, in politics, in physic, in art, in architecture, in science, in speech, in language, and even in religion we find fashion to have a guiding and governing power. How can we otherwise account for the change which has taken place in language, which is not the same as it was fifty years ago? There are phrases which have become obsolete; there are words which have been almost lost out of our vocabulary, which have changed their meaning, or which fashion has tabooed. And in other matters we find alterations which can only be accounted for by the fact that fashions change. They are not the result of development simply, which may and must frequently occur in sciences; but they are the result of those

variations in custom and usage for which it is impossible to find any more expressive word than that of fashion. Why then should not dress have its fashions also, and why should not those fashions change as time advances, and why should not fashion rule in this as in other things?

THE WELL-DRESSED WOMAN

It is impossible to lay down hard and fast rules concerning woman's dress. Fashions and ideas on the subject are too ephemeral.

The one golden precept which must be observed is suitability to the occasion. This should be impressed on all who aspire to be considered well-dressed. A flimsy, bright-coloured georgette dress, a fragile hat and high-heeled shoes may be pretty and becoming when worn at a garden-party, at Ascot, or on some such social occasion. For a country walk or a day on the river, however, such a get-up is ridiculous and will at once stamp its wearer as unversed in the usages of good society.

There is another kind of suitability : that relating to age. Fortunately, women past their first youth are no longer expected to turn

themselves into unattractive bundles of clothes and sink precipitately into old age. It is their right and duty to dress well and to be as charming and beautiful as they can.

This desirable end can never be achieved by an endeavour to ape youth. The wearing of an essentially youthful dress will accentuate the fact that a woman is no longer young. Without any need to be dowdy, colour and cut can be carefully chosen to flatter fading hair and complexion and disguise the lines of an expanding figure.

Women must beware of the dangers of "slimming." A certain discipline and moderation in food is undoubtedly beneficial to the middle-aged, but starvation diet and excessive indulgence in reducing exercises, baths, etc., even if successful in bringing down weight, must inevitably result in haggard looks and a state of nervous exhaustion. Instead of rejuvenating, such a course is more likely to add years to the looks of an ageing woman. Serious physical ills may result also

. Young people, too, sometimes follow the fashion for "slimming" to excess. In their case it is doubly foolish : it is unnecessary, and they can stand the strain even less than an older woman. Nervous breakdowns, heart trouble

and many ills of later life can be ascribed to this unfortunate craze.

The day is gone by when the use of powder, lipstick and rouge was considered to put a woman "beyond the pale." Cosmetics are now part of a well-dressed woman's equipment. But there is an art in applying them. Good taste prohibits the excessive use of rouge and lipstick, heavy coatings of powder and exaggerated applications of "eye-shadow." There is a limit to be observed which a well-bred woman will not overstep.

Contrary as it may seem, "make-up," when carefully applied, looks better on a young face than on an ageing one. Powder and rouge accentuate lines and wrinkles, whilst youth shines triumphantly through such embellishments.

A lady's hands should always look well cared for and manicured. Here again, excess is to be avoided. Nails may be tinted, but, scarlet varnished finger-nails are regarded by many as an unpleasant sight.

Above all, the use of cosmetics must not be made an excuse for slackness in personal daintiness. Paint and powder laid over an imperfectly washed skin, varnished nails with shady rims are evidences of an incurable vulgarity.

THE WELL-DRESSED MAN

The rules regarding men's dress are few and simple.

For all formal occasions where "morning dress" is prescribed, a man should wear a black or grey tail coat and striped trousers, with a tall hat, either black or grey. Such occasions include weddings, garden-parties in town, public luncheons, and fashionable race-meetings. For country garden-parties a light lounge suit and light-coloured soft hat may be worn.

For business, many men now wear a short black coat and dark striped trousers. These should be accompanied by a silk hat or a bowler.

For full-dress evening occasions a swallow-tail coat, white waistcoat and white tie are worn. A short dinner-jacket, black waistcoat and black tie are worn at small, intimate dinners, the theatre, concerts, etc., in fact on all informal occasions.

A black or dark overcoat, patent leather shoes, and a tall hat or gibus (or possibly a black soft hat) must accompany evening dress.

Evening ties must not be bought already made-up into a bow, nor must double collars ever be worn with evening clothes.

Brown shoes may only be worn with lounge suits or plus-fours, and should always accompany flannel suits or grey flannel trousers and sports jacket.

It is preferable to wear a bow tie with a wing collar and a knotted tie with a double collar. No ties are worn with cricketing or tennis flannels, as these have the shirt collar open.

It is a grave solecism to wear the colours of a regiment, club or school with which you have no connection.

HOW TO CARVE

HOW TO CARVE

At formal dinners joints are carved by a servant at a side-table. Where it is done at table the host usually carves. In the middle classes this duty is not unusually taken by the wife of a man whom business may often detain from his home ; and a skilful and economical carver is no bad helpmate for a hard-working professional man.

Men ought to know how to carve any joint or dish set before them, or, however high their standing in the world, they appear awkward and clownish ; and, therefore, all men should practise the art of carving in their youth.

The first necessary provisions for carving are the proper utensils ; the most skilful of artists would be defeated in his aim if he had not his tools. The carving-knives and forks are now made specially for the various dishes. The fish-carvers, of silver or plate—the touch of steel destroys the flavour of the fish—should be broad, so that the flakes be not broken in raising. For the joints of meat, a long, very sharp steel blade ; and for poultry and game,

be drawn down the middle to the bone, and from thence deep cuts made at right angles, and the squares thus made carefully raised, including the portion of fin attached to each. After the upper part is consumed, the backbone may be removed, and the lower part divided in the same way, neatly, and without breaking the flakes. Brill, a fish much inferior in quality, but sometimes introduced as turbot, must be carved in the same way.

SALMON, ETC.

The best part of a large salmon is a thick piece from the middle. It must be carved by first making an incision down the back, 1 to 2, and a second from 5 to 6; then divide the side 3 to 4, and cut the slices, as preferred, from the



upper or thick part, or from the lower richer thin part, or give a little of each. Salmon trout, as it is usually called, haddocks, or large whittings are carved in the same way.

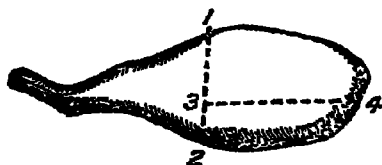
MACKEREL

It is usual to split the fish from head to tail, and, if not very large, to serve it in two pieces. Most of the smaller fishes may be carved in this way, if too large to serve whole. In every case, one grand rule in carving fish must be attended to—not to break the flakes, and to help compactly, not in detached fragments.

JOINTS

HAUNCH OF VENISON, OR MUTTON AS VENISON

It is very necessary that everyone who undertakes to carve a haunch of venison should be aware of the responsibility of his duty. An



ill-cut or inferior slice, an undue portion of fat or a deficiency of gravy is an insult to an epicure. The joint must first have a deep incision across the knuckle, 1 to 2, to allow the gravy to flow ; then long parallel thin slices along the line 3 to 4, lying under the loin ; the gravy also, which is, or ought to be, very strong, must be discreetly portioned out according to

the number at table. The haunch of mutton must be carved in the same way.

MUTTON AND LAMB

SADDLE OF MUTTON OR LAMB

This very handsome joint is commonly and easily carved in long thin slices from each side of the bone, with a little additional fat cut from the left side. Or, with a little more care, the newer mode may be followed of carving oblique slices from the centre, beginning at the bone near the tail, and cutting the slices through the joint, thus mingling the fat and lean. A saddle of lamb, a pretty dish in season, must be carved in the same way.

LEG OF MUTTON OR LAMB

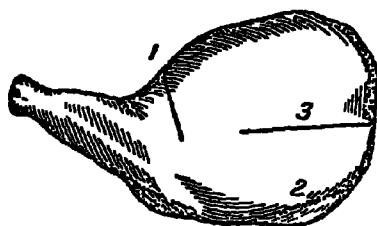
The best part of this joint is in the middle, between the knuckle and farther end, and the best way to carve it is to make a deep cut at 1, and continue to cut thin slices as far as 2, on



each side of the first incision ; but as more fat is usually required than lies with the slice, a small neat slice may be added from the broad end at 3. The cramp-bone may be extracted, if asked for, by cutting down at 4, and passing the knife under in a semi-circle to 5. The delicate fine meat of the under-side, which lies beneath the "Pope's eye," is sometimes demanded by epicures.

SHOULDER OF MUTTON OR LAMB

Make an incision at 1 down to the bone, which will then afford a deep gap, from which



on each side you may help thin slices, adding a little fat from the outer edge marked 2. If the demands are more than can be supplied at the first opening, additional slices may be obtained by cutting down to the blade-bone, marked 3, on each side. Some of the party may prefer slices from the under-side, the meat

of which is juicy, though less fine in grain ; these must be cut horizontally.

LOIN OF MUTTON

A loin of mutton is always brought to table with the joints of the bones divided ; it is therefore merely necessary to begin at the narrow end, and cut off one chop at a time, with a small portion of the kidney if required, or of the rich kidney fat.

NECK OF MUTTON

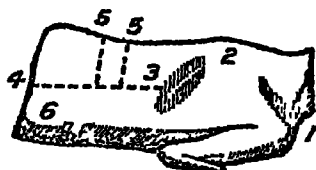
The joints of a neck of mutton are always divided before cooking in the same way as those of the loin, and the carving is simple. It is only necessary to begin at the long bones, where the best meat lies, the scrag, as it is usually called, being coarse and gristly, and frequently taken off before the joint is dressed for the table.

LAMB

Lamb is generally carved in the same way as mutton, but rather more sparingly, as there is less meat on the joint ; but when sent to table in the quarter, as it commonly is when young. it must be cut up after its own fashion as follows :

FORE QUARTERS OF LAMB

This consists of the shoulder, ribs, and brisket. The shoulder must first be raised from the rest by passing the knife under the knuckle in the direction of 1, 2, 3, leaving a good portion of meat adhering to the ribs. A



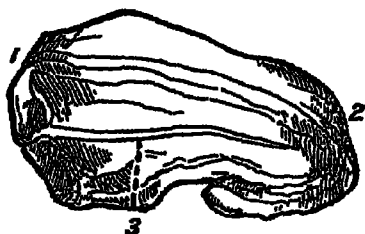
slice of butter, seasoned with pepper and salt. is laid between them, and the juice of a lemon squeezed over the ribs. This must remain a minute, and the shoulder may then be removed to another dish, for the convenience of carving the rest. The ribs and brisket must then be divided in the line 3, 4, the ribs separated, and brisket cut into small divisions, giving each person the choice of a rib or a piece of the brisket. The shoulder, if required, must be cut in the same way as a shoulder of mutton.

BEEF

SIRLOIN OF BEEF

The principal joint of beef, the sirloin, must be carved outside or inside, according to the

taste of the guests. The rich delicate meat under the bone, called the fillet, is carved in parallel slices across the joint and along the grain, contrary to the usual mode of cutting meat. The outer part is carved in long slices



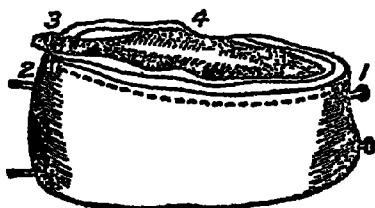
cut down to the bone in the direction 1, 2, beginning at the edge, the brown being the first slice. Many prefer to cut the slices across the joint, beginning in the middle ; certainly easier for the carver, but destructive to the future appearance of the joint, nor is the meat so tender thus crossed. A portion of the under-fat should be reserved for the upper slices.

RIBS OF BEEF

must be carved like the upper part of the sirloin. There is no fillet in this joint. It is usual to begin the slices at the thin end.

ROUND OF BEEF

With a sharp thin-bladed knife shave off in a horizontal manner the first slice, leaving the round flat and smooth. The meat is



disfigured if this smoothness is not preserved ; it is therefore necessary that your knife be sharp and your hand steady. It must be served in very thin slices.

THE AITCH-BONE, OR EDGE-BONE,

is usually skewered and boiled with part of the rump, forming a sort of round, to be carved the same way as the round. The soft, marrow kind of fat is at the back of the bone, below 4 (see above), and must be supplied when required ; the harder fat is at the end of the meat, 3, and will accompany each slice.

RUMP OR BUTTOCK OF BEEF

In carving the rump, buttock, or other joints of beef, it is merely necessary to observe, that

every slice should be as neatly as practicable cut across the grain. Even in the brisket, the slices must be cut across the bones, and not through.

TONGUE

The tongue may be sent to table either rolled or in length. If rolled, slices are cut as in a round of beef; if not rolled, it must be cut



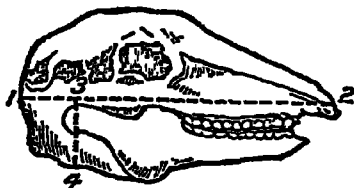
nearly in the middle, not quite through, and slices taken from each side, with a little of the fat which lies at the root, if liked.

VEAL

CALF'S HEAD

The half-head is often sent to table; but when a whole head is served, it is only necessary to know the delicate parts and to distribute them impartially. Long slices of the gelatinous skin, cut down to the bone from 1 to 2, must be served. The throat sweetbread, as it is called, lies at the thick neck end; and slices, from 3 to 4, must be added to the

gelatine. The eye is also a delicacy : this must be extracted with the point of the knife,



and divided at discretion. The palate, situated under the head, must also be apportioned, and, if necessary, the jaw-bone should be removed, to obtain the lean meat below it.

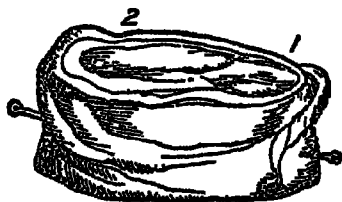
LOIN OF VEAL

is usually divided into two portions—the chump end and the kidney end ; the latter of which, the most delicate part, must be separated in bones which have been jointed before cooking. Part of the kidney, and of the rich fat which surrounds it, must be given to each. The chump end, after the tail is removed and divided, may be served in slices without bone, if preferred to the richer end.

FILLET OF VEAL

The fillet of veal, corresponding to the round of beef, must be carved in the same way, in horizontal slices, with a sharp knife to preserve

the smooth surface. The first, or brown slice, is preferred by some persons, and it should be divided as required. For the force-meat,



which is covered with the flap, you must cut deep into it between 1 and 2, and help to each a thin slice, with a little of the fat.

BREAST OF VEAL

The breast is composed of the ribs and brisket, and these must first be separated by cutting through the line 1, 2. The taste of the guests must then be consulted ; if the ribs



be preferred, the bones are easily divided ; if the brisket, which is thick, and contains the gristle, which many like, it must be in small transverse squares. The sweetbread is com-

monly served with a roast breast of veal, and a small portion of it must be given with every plate.

KNUCKLE OF VEAL

This part is always boiled or stewed, and the fat and tendons render it a dish much esteemed: some good slices may also be cut, and the marrowy fat which lies between two of the outer bones must be carefully portioned out.

SHOULDER AND NECK OF VEAL

Though the shoulder of veal may be carved in the same way as mutton, it is usual to turn it over, and cut moderately thick slices from the thick edge opposite to the bone, and parallel with it.

The *neck*, of which the best end only is usually roasted, and stuffed under the skin, must be divided in the same way as a neck of mutton.

PORK

LEG OR HAND OF PORK

Commonly the joints of pork are carved in the same way as the similar joints of mutton, in slices across, cut very deep, as marked 1, 2.

In the leg, however, the close, firm flesh about the knuckle is more highly esteemed than in the same part of a leg of mutton, and must be dealt out impartially.



The *hand* is a delicate joint, and may be carved from the blade-bone as in mutton, or in thin slices across, near the knuckle.

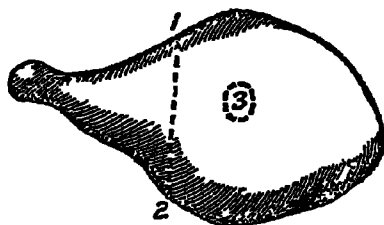
SPARE-RIB OF PORK

is usually accompanied by apple sauce to correct the richness of the gravy. The fleshy part is first cut in long slices, and the spare bones are then easily divided.

HAM

The usual method of carving the ham is by cutting down directly to the bone three or four thin slices in the direction 1, 2; then, by passing the knife along the bone, you completely detach them, and give a due portion of fat to each. If you wish to be more economical, you must begin at the knuckle

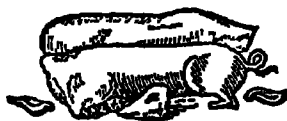
and gradually work onward, leaving a better appearance than when cut in the middle. A more extravagant method is to scoop a hole in



the middle, and cut circular slices round, on the principle of keeping the meat moist and retaining the gravy. This is obviously a wasteful plan.

A SUCKING PIG

Before it is sent to table, the head is removed and opened, and the body split in two, thus rendering it very easy to carve. First separate the shoulders, then the legs from the body.



The triangular piece of the neck between the shoulders is reckoned the most delicate part, and the ribs the next best. The latter are

easily divided according to the number of the guests, being commonly little more than gristle; there are choice bits also in the shoulders and thighs; the ear also is reckoned a delicacy. The portion of stuffing and gravy must not be forgotten by the carver.

POULTRY AND GAME

Be careful first to have your proper carving-knife, and next to consider the number of the company. If a small number, it will only be necessary in carving a goose, turkey, or duck, to cut deep slices from each side of the breast, without winging the birds. In a large party they must absolutely be cut up.

GOOSE

In carving a goose, the neck must be turned towards you, and the skin below the breast, called the apron, be removed in a semicircular direction, to enable you to reach the stuffing inside. Some carvers choose to pour in a glass of port wine, or claret mixed with mustard, before beginning to cut up. The slices first cut are on each side of the breast-bone, marked *a*, *b*. Then, if required, the wing may be removed, by putting the fork into the small end of the pinion, and pressing

it close to the body until you divide the shoulder-joint at 1, carrying the knife on as far as 2, and then separating by drawing the fork back. The leg must be removed in the



same manner in the direction 2, 3, and the thigh, which is by many considered the best part, must be separated from the inferior drumstick. The merry-thought may be removed by raising it a little from the neck, and then passing the knife beneath, and the delicate neck-bones are taken off the same way. The rump is looked on by epicures as a dainty. After each plate has been supplied with the part asked for, a spoon must be introduced at the neck to draw out the proper portion of stuffing.

A green goose is carved much in the same way, but is not stuffed, and only the breast regarded as very delicate.

TURKEY

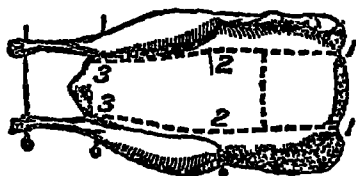
The prime part of the turkey is the breast, and it is only after this is exhausted that the

real cutting up of the bird is required. The knife must be passed down close to the bone and through the forcemeat which fills the breast, and then thin slices, with a due portion of the forcemeat, distributed ; and except in a very large party, this usually is sufficient ; but if more be required, the pinions and legs must be taken off like those of the goose. The thigh is good ; the pinion and drumstick are usually tough, and reserved till the last ; the side or neck-bones are delicate ; also the small round piece of flesh on each side of the centre of the back called *the oyster*. Beyond these the turkey requires no more carving.

A FOWL

The fork must be firmly fixed in the centre of the breast ; draw the knife along the line 1 to 3, and then proceed to take off the wing, by inserting the knife under the joint at 1, and lifting the pinion with the fork, drawing off the wing with a slice of the breast attached. The leg, cut round, is easily released in the same way. The merry-thought may next be detached by turning it back from the breast ; the neck-bones which are beneath the upper part of the wings are easily raised. Then the breast must be divided from the back by cutting

through the ribs close under the breast. The back may then be turned uppermost ; press the point of the knife in the midst, and raise the lower end to separate it. Then remove the rump, and cut off the side-bones which lie



on each side of the back by forcing the knife through the rump-bone and drawing them from the back-bone ; these side-bones include the delicate morsel called *the oyster*. The breast and wings are the choice parts ; the liver, which is trussed under one wing, should be divided to offer part with the other wing, the gizzard being rarely eaten ; but the legs in a young fowl, and especially in a boiled fowl, are very good ; the merry-thought, too, is a delicacy. If the fowl be very large, it is commonly carved like a turkey, with slices first cut from the breast. When a fowl is sent to table cold at luncheon or supper, it is often carved first and then neatly tied together with white ribbons. This looks well, and is very convenient to a large party.

DUCK

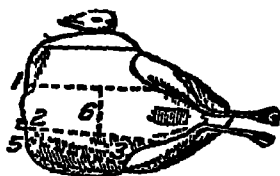
A duck, if large, must be carved as directed for a goose, by cutting slices from the breast, and afterwards removing the wings and legs ; but if a very young bird, it is commonly disjointed first and then served in the same way as a fowl. The seasoned onions and sage placed under the apron may be removed with a spoon if required, but some have an objection to the strong flavour, and it is necessary to know that it is not disagreeable to them before you place it on the plate.

WILD DUCK

The choice part of wild duck is the breast, which is cut in long slices from the neck to the leg. It is rarely the bird is required to be disjointed, but if it be necessary, it can be cut up like a fowl.

PHEASANT

In the same manner in which you carve a fowl, fix your fork in the centre of the breast ; cut slices from the breast ; remove the leg, which is considered excellent, in a line at 3, and the wing at 3, 5. To draw off the merry-thought, pass the knife through the line 6 beneath it towards the neck, and it will



easily be detached. In other respects serve it in the same way as a fowl, the breast and thigh being most valued.

GROUSE

Perhaps it is only in the north that grouse is properly cooked and appreciated. A moor bird requires a particular sagacity in carving which is a secret to the uninitiated. You may carve it like a common fowl ; but the epicure alone knows that it is in the back that the true flavour of the heath is found, and in the north the back is recognized as the chief delicacy, and must be carefully proportioned among the guests.

PARTRIDGE

The partridge is always well received in dinner society ; and if the partridge be large and the supply of game small, the partridges must be jointed like a fowl, to make the most of them, but in a small party it is only necessary

to fix the knife in the back, and separate the bird at once into back and breast, dividing it then according to the number of guests, always remembering that the back of a well-fed partridge is by no means a despicable morsel.

WOODCOCK OR SNIPE

The great peculiarity in carving the woodcock or snipe is, that the bird is not drawn like other birds, but roasted as it is plucked, suspended by the head, with a toast beneath, on which the *trail*, as it is called, or internal part, is allowed to drop ; and when the birds are roasted, which should be rapidly done in twenty minutes, the trail should be spread over each toast and the bird served up on it. It is then only necessary to carve each bird through the breast and back, with its due proportion of the trail and toast. The best part, however, if carved, is the thigh.

PIGEONS

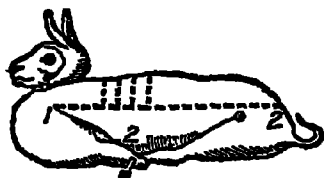
As the pigeon is too small a bird to disjoint, it is the fairest division to cut it through the middle of the breast and back in two equal parts. Another mode is to insert the knife at 1,

and cut on each side to 2 and 3, and forcing them asunder, to divide each portion into two, but this is not needed except in a large party.



HARE

The old way of carving a hare, still insisted on at many economical tables, is somewhat elaborate. You must first insert the knife in the point of the shoulder marked 1, and divide



it down along the line to the rump 2; and doing the same at the opposite side, the hare falls into three pieces. Pass the knife under the shoulder, 2—1, and remove it; then the leg, which is really good, in a similar manner.

The animal must be beheaded, for it is necessary to divide the head, which must be done by turning the mouth towards you, holding it steadily down with the fork, inserting the knife through the bone between the ears, and forcing it through, entirely dividing it. Half the head is given to anyone that requires it, the crisp ears being first cut off, a delicacy some prefer. The back, which is the most tender part, must now be divided through the spine into several pieces ; it is only after the back is distributed that it is necessary to have recourse to the shoulders and legs. If the hare be old, it is useless to attempt to carve it entirely at table, the joints become so stubborn with age ; and it is then usual to cut long slices on each side of the back-bone. A great deal of the blood usually settles in the shoulders and back of the neck, giving the flesh a richness which epicures like ; and these parts, called the sportsman's pieces, are sometimes demanded. The seasoning or stuffing of a hare lies inside, and must be drawn out with a spoon.

RABBIT

The rules for carving a hare sufficiently direct the mode of carving a rabbit, except

that, being so much smaller, the back is never divided into more than two or three pieces. and the head is served whole, if demanded, The wing is thought a choice part by many.

TOASTS AND SENTIMENTS

TOASTS AND SENTIMENTS

AMATORY

ALL mankind love a lover.
All's fair in love and war.

Here's to the girl that I love,
And here's to the girl who loves me,
And here's to all those that love her whom I
love,
And all those that love her who loves me.

Here's to one, and only one,
And that is she
Who loves but one, and only one,
And that is me.

Here's to our sweethearts and wives ;
May our wives always remain our sweethearts,
And our sweethearts some day become our
wives !

He who loves not wine, woman, or song
Remains a fool his whole life long.

Woman ! The fairest work of the great Author :
the edition is large, and no man should be
without a copy.

Love and opportunity.

Love hath a large mantle.

Love without licentiousness, and pleasure
without excess.

Love, liberty, and length of blissful days.

Love without fear, and life without care.

Love can vanquish death.

Life, love, liberty, and true friendship

Love in every breast, liberty in every heart,
and learning in every head.

Love at liberty, and liberty in love.

Love : may it never make a wise man play
the fool.

Love makes labour light.

Love is wiser than ambition.

Artless love and disinterested friendship.

All that love can give, and sensibility enjoy.

A speedy union to every lad and lass.

Beauty's best companion—Modesty.

Beauty, innocence, and modest merit.

Beauty without affectation, and virtue without
deceit.

Community of goods, unity of hearts,
nobility of sentiment, and truth of feeling
to the lovers of the fair sex.

Charms to strike the sight, and merit to win the
heart.

Constancy in love, and sincerity in friendship.

Here's a health to the maid that is constant
and kind,

Who to charms bright as Venus's adds Diana's
mind.

I'll toast Britain's daughters—let all fill their
glasses—

Whose beauty and virtue the whole world
surpasses.

May blessings attend them, go wherever they
will,

And foul fall the man that e'er offers them ill.

Love without deceit, and matrimony without
regret.

Love's garlands : may they ever entwine the
brows of every true-hearted lover.

Lovely woman—man's best and dearest gift
of life.

Love to one, friendship to a few, and good-will to all.

Long life, pure love, and boundless liberty.

May love and reason be friends, and beauty and prudence marry.

May the lovers of the fair sex never want the means to defend them.

May the sparks of love brighten into a flame.

May the joys of the fair give pleasure to the heart.

May we be loved by those whom we love.

May we kiss whom we please, and please whom we kiss.

May the bud of affection be ripened by the sunshine of sincerity.

May a virtuous offspring succeed to mutual and honourable love.

May the presence of the fair curb the licentious.

May the confidence of love be rewarded with constancy in its object.

May the honourable lover attain the object of his wishes.

May the lovers of the fair be modest, faithful, and kind.

May the wings of love never lose a feather.

May the blush of conscious innocence ever
deck the faces of the British fair.

May the union of persons always be founded
on that of hearts.

Marriage is a taming thing.

May the hinges of friendship never grow rusty.

May the generous heart ever meet a chaste
mate.

May the tempers of our wives be suited to those
of their husbands.

May true passion never meet with a slight.

May every woman have a protector, but not
a tyrant.

BACCHANALIAN

And wine can of their wits the wise beguile.
Make the sage frolic, and the serious smile.

May we act with reason when the bottle
circulates.

May good fortune resemble the bottle and bowl,
And stand by the man who can't stand by
himself.

May we never want wine, nor a friend to partake of it.

May our love of the glass never make us forget decency.

May the juice of the grape enliven each soul,
And good humour preside at the head of each bowl.

May mirth exalt the feast.

May we always get mellow with good wine.

May the moments of mirth be regulated by the dial of reason.

Champagne to our real friends, and real pain
to our sham friends.

Come, every man give now his toast—
Fill up the glass—I'll tell you mine :
Wine is the mistress I love most !
This is my toast—now give me thine.

Here's to good old whisky,
So amber and so clear ;
'Tis not so sweet as women's lips,
But a d—— sight more sincere.

Cheerfulness in our cups, content in our minds,
and competency in our pockets.

Come, fill the glass and drain the bowl :
May Love and Bacchus still agree ;
And every Briton warm his soul
With Cupid, Wine, and Liberty.

Good-humour : and may it ever smile at our
board.

Full bags, a fresh bottle, and a beauty.

Good wine and good company to the lovers of
reasonable enjoyment.

Here's to a long life and a merry one,
A quick death and a happy one,
A good girl and a pretty one,
A cold bottle and another one.

" Well," murmured one, " let whoso make or
buy

My clay with long oblivion is gone dry ,
But fill me with the old familiar juice,
Methinks I might recover by and by."

A friend and a bottle to give him.

Drink to-day and drown all sorrow,
You shall perhaps not do't to-morrow ;
Best while you have it use your breath—
There's no drinking after death

A hearty supper, a good bottle, and a soft bed
to every man who fights the battles of his
country.

A full purse, a fresh bottle, and a beautiful face.

A full bottle and a friend to partake of it.

A drop of good stuff and a snug social party,
To spend a dull evening, gay, social, and
hearty.

A mirth-inspiring bowl.

A full belly, a heavy purse, and a light heart.

A bottle at night and business in the morning.

Beauty, wit, and wine.

Clean glasses and old corks.

Wine : may it be our spur as we ride over the
bad roads of life.

While we enjoy ourselves over the bottle, may
we never drive prudence out of the room

Wine—for there's no medicine like it.

Wine—the parent of friendship, composer of
strife,

The soother of sorrow, the blessing of life.

Wine—the bond that cements the warm heart
to a friend.

Drink, for you know not
Whence you came nor why ;
Drink, for you know not why
You go, nor whence.

COMIC

May the tax-gatherer be forgiven in another world.

To the early bird that catches the worm.

To the bird in the hand that is worth two in the bush.

Our native land : may we never be lawfully sent out of it.

Sound hearts, sound sovereigns, and sound dispositions.

The land we live in : may he who doesn't like it leave it.

The three great Generals in power—General Peace, General Plenty, and General Satisfaction.

May we court and win all the daughters of Fortune, except the eldest—Miss Fortune.

May the parched pea never jump out of the frying-pan into the fire.

The three R's: Reading, 'Riting, and
'Rithmetic.

May evil communications never corrupt good
manners.

May the celebrated pin a day, of which we
have heard so much, always make a groat
a year.

May that man never grow fat
Who carried two faces under one hat.

Here's a health to Detail, Retail, and Curtail—
Indeed, all the Tails but Tell-Tales.

Here's to the best physicians—Dr. Diet, Dr.
Quiet, and Dr. Merryman.

Here's to the feast that has plenty of meat and
very little tablecloth.

Here's to the full purse that never lacks friends.

May fools make feasts, and wise men eat them.

Here's to the man who never lets his tongue
cut his own throat.

Here's to the man who never quarrels with his
bread-and-butter.

Here's to the man who never looks a gift horse
in the mouth.

Here's to the old bird that is not to be caught
with chaff.

Care to our coffin adds a nail, no doubt,
And every grin so merry draws one out.

GASTRONOMIC

God sends meat, and the devil sends cooks.

Old England's roast beef : may it ever be the
standing dish of Britons.

Our constitutional friends—the Baron and the
Sir-loin.

Roast beef : may it always ennoble our veins
and enrich our blood.

The roast beef of old England.

What's one man's poison, signor, is another's
meat.

The discovery of a new dish does more for the
happiness of man than the discovery of a
new star.

Since Eve ate apples, much depends on dinner.

We may live without friends ; we may live
without books ;

But civilized man cannot live without cooks.

ENGLISH

England, home, and beauty.

English oak and British valour.

England for ever : the land we live in.

England, the queen of the isles and the queen
of the main.

May old England's sons, the Americans, never
forget their mother.

SCOTTISH

A health to the friends of Caledonia.

Caledonia, the nursery of learning and the
birthplace of heroes.

Scotland and the productions of its soil.

Scottish heroes, and may their fame live for
ever.

Scotland, the birthplace of valour, the country
of worth.

The King and the Scottish Union.

The nobles of Caledonia and their ladies.

To the memory of Scottish heroines.

To the memory of Scotland's heroes.

To the memory of those who have gloriously
fallen in the noble struggle for independence.

The love of country is more powerful than
reason itself.

LITERARY

Toleration and liberty of the Press.

The Fourth Estate.

The liberty of the Press, and success to its
defenders.

The Press : the great bulwark of our liberties,
and may it ever remain unshackled.

The glorious literature of Scotland.

The glorious literature of Ireland.

The glorious literature of England.

LOYAL

The King, God bless him.

All the royal family.

A speedy export to all the enemies of Britain
without a drawback.

A lasting peace or an honourable war.

A health to all our English patriots.

Agriculture and its improvers.

All the societies for promoting the happiness
of the human race.

All the charitable institutions of Great Britain.

An Englishman's castle—his house : may it
stand for ever.

The sparkling juice now pour
With fond and liberal hand ;
Oh, raise the laughing rim once more :
Here's to our Fatherland !

Britons in unity, and unity in Britain.

British virtue : may it always find a protector,
but never need one.

Great Britain's rising star : the Prince of
Wales.

Holy pastors, honest magistrates, and humane
rulers.

Improvement to the inventions of our country.

Improvement to our arts, and invention to our
artists.

May the sword of Justice be swayed by the
hand of Mercy.

May the love of country always prevail.

May the eagles of the Continent never build their nests in this little island.

May British valour shine when every other light is out.

May Britons, when they do strike, strike home.

May the populace of our country be remarkable for their loyalty and domestic happiness.

May our sons be honest and fair, and our daughters modest and fair.

May every Briton's hand be ever hostile to tyranny.

May the annals of Great Britain's history be unstained with crime and unpolluted with bloody deeds.

May our jurors ever possess sufficient courage to uphold their verdict.

May every Briton manfully withstand corruption.

May we never be afraid to die for our country.

Our wives, homes, country, and King.

May the health of our Sovereign keep pace with the wishes of his people.

May every Briton manfully withstand tyranny.

May the glory of Britain never cease to shine.

May the honours of our nobility be without stain.

May Britons be invincible by united force.

May the olive of peace renovate the sinking fund of the British nation.

Our country : in her intercourse with foreign nations may she always be in the right ; but our country, right or wrong.

May the throne and the altar never want standing armies to back them.

May Britons secure their conquests by clemency.

May we as citizens be free without faction, and as subjects loyal without servility.

May loyalty flourish for ever.

May liberty ever find an altar in Britain surrounded by devoted worshippers.

May the British bull never be cowed.

May our hearts ever be possessed with the love of country.

May the British soil alone produce Freedom's sons.

May the brave never want protection.

May Sovereigns and subjects reign in each other's hearts by love.

May we ever honestly uphold our rights.

May we never cease to deserve well of our country.

May Britons ever defend, with bold, unflinching hand,

Their throne, their altar, and their native land.

May the liberties of the people be immortal.

May the heart of an Englishman ever be Liberty Hall.

May the brow of the brave be adorned by the hand of beauty.

May we never find danger lurking on the borders of security.

May the laurels of Great Britain never be blighted.

May all mankind make free to enjoy the blessings of liberty, but never take the liberty to subvert the principles of freedom.

May Britannia's hand ever be armed with the bolts of Jove.

May the *ensign* of loyalty float over us—the *jack* of pure patriotism lead us—and may the *pendant* of every British man-of-war serve as a cat-o'-nine-tails to whip our enemies with.

May England's name and England's fame
stand for ever pure, great, and free.

May every true Briton be possessed of peace,
plenty, and content.

Let our object be : our country, our whole
country, and nothing but our country.

The infant, upon first opening his eyes, ought
to see his country, and to the hour of his
death never lose sight of it.

May every Briton leave his native land at
Honour's call,
To fight, to conquer, or, like Wolfe, to fall.

May every Briton act the patriot's part.

May Victory spin the robe of glory for the
brave, and Fame enrol his deeds.

May the laws never be misconstrued.

May the weight of our taxes never bend the
back of our credit.

May increasing success crown the island of
traders,

And its shores prove the grave of all foreign
invaders.

MASONIC

May every worthy brother who is willing to work and labour through the day, be happy at night with his friend, his love, and a cheerful glass.

May all freemasons be enabled to act in strict conformity to the rules of their order.

May our actions as masons be properly squared.

May masonry flourish until nature expire,
And its glories ne'er fade till the world is on fire.

The female friends of freemasons.

May the brethren of our glorious craft be ever distinguished in the world by their regular lives, more than by their gloves and aprons.
May concord, peace, and harmony subsist in all regular lodges, and always distinguish freemasons.

May Masonry prove as universal as it is honourable and useful.

May every brother learn to live within the compass, and watch upon the square.

May the lodges in this place be distinguished
for love, peace, and harmony.

All noblemen and right worshipful brothers
who have been Grand Masters.

May peace, harmony, and concord subsist
among freemasons, and may every idle
dispute and frivolous distinction be buried
in oblivion.

All regular lodges.

All the friends of the craft.

As we meet upon the level, may we part upon
the square.

All faithful and true brothers.

All brothers who have been Grand Masters.

Every brother who keeps the key of knowledge
from intruders, but cheerfully gives it to a
worthy brother.

Every brother who maintains a consistency in
love and sincerity in friendship.

Every worthy brother who was at first duly
prepared, and whose heart still retains an
awful regard to the three great lights of
masonry.

Golden eggs to every brother, and goldfinches
to our lodges.

Honour and influence to every public-spirited brother.

All freeborn sons of the ancient and honourable craft.

May the square, plumb-line, and level regulate the conduct of every brother.

May the morning have no occasion to censure the night spent by freemasons.

May the hearts of freemasons agree, although their heads should differ.

May every mason participate in the happiness of a brother.

May every brother have a heart to feel and a hand to give.

May discord, party rage, and insolence be forever rooted out from among masons.

May covetous cares be unknown to freemasons.

May all freemasons go hand-in-hand in the road of virtue.

May we be more ready to correct our own faults than to publish the errors of a brother.

May the prospect of riches never induce a mason to do that which is repugnant to virtue.

May unity and love be ever stamped upon
the mason's mind.

May no freemason desire plenty but with the
benevolent view to relieve the indigent.

May no freemason wish for more liberty than
constitute's happiness, nor more freedom
than tends to the public good.

May the deformity of vice in other men teach
a mason to abhor it in himself.

May the cares which haunt the heart of the
covetous be unknown to the freemason.

Prosperity to masons and masonry.

Relief to all indigent brethren.

To the secret and silent.

The great lodge of England.

The great lodge of Scotland.

To the memory of him who first planted the
vine.

To the perpetual honour of freemasons.

The Masters and Wardens of all regular lodges.

To all masons who walk by the line.

To the memory of the Tyrian artist.

May all freemasons live in love and die in
peace.

May love animate the heart of every mason.

May all freemasons ever taste and relish the sweets of freedom.

RELIGIOUS

The friends of religion, liberty, and science in every part of the globe.

The honest reformers of our laws and religion.

The clergy of the United Kingdom who have always supported the good cause : may they continue to do so.

The Pulpit, the Bar, and the Throne.

The friends of religious toleration, whether they are within or without the Establishment.

A good example is the best sermon.

MEDICINE

If you make a good profession, make good your profession.

How ill the doctor fares, if none fare ill but he.

Better miss a dinner than make work for a doctor.

A man is either a fool or a physician at forty.

Surgeons should have an eagle's eye, a lion's heart, and a lady's hand.

For want of timely care
Millions have died of medicable wounds.

Health to the art whose glory is to give
The crowning boon that makes it life to live.

'Tis a maxim with me, that an hale
Cobbler is a better man than a sick king.

The first physicians by debauch were made ;
Excess began, and sloth sustains the trade.

Only a good man can be a good doctor.

Physicians, of all men, are most happy ; whatever good success soever they have, the world proclaimeth ; and what faults they commit, the earth covereth.

LAW

Who spares vice wrongs virtue.

The Law, our kingdom's golden chain.

The Law : it has honoured us ; may we honour it.

Justice, sir, is the great interest of man on earth.
When beauty is at the bar, blind men make
the best jury.

He who holds no laws in awe,
He must perish by the law.

SENTIMENTAL

May we ever have a sufficiency for ourselves,
and a trifle to spare for our friends

May we always look forward to better times,
but never be discontented with the present.

May the miseries of war never more have
existence in the world

May the wing of friendship never moult a
feather.

May our artists never be forced into artifice to
gain applause and fortune.

May solid honour soon take place of seeming
religion.

May our thoughts never mislead our judgment.

May filial piety ever be the result of a religious
education.

A health to our sweethearts, our friends, and
our wives ;

May fortune smile on them the rest of their
lives.'

May genius and merit never want a friend.

Adam's ale : and may so pure an element be
always at hand.

All that gives us pleasure.

All our wants and wishes.

All our absent friends on land and sea.

An honest guide and a good pilot.

As we bind so may we find.

As we travel through life may we love well on
the road.

May truth and liberty prevail throughout the
world.

May we never engage in a bad cause, and never
fly from a good one.

May domestic slavery be abolished throughout
the world.

May the fruits of England's soil never be denied
to her children.

May real merit meet reward, and pretension
its punishment.

May prosperity never make us arrogant, nor
adversity mean.

May we live happy and die in peace with all mankind.

May the unsuspecting man never be deceived.

May noise and nonsense be ever banished from social company.

May the faults of our neighbours be dim and their virtues glaring.

May industry always be the favourite of Fortune.

May the rich be charitable and the poor grateful.

May the misfortunes of others be always examined at the chart of our own conduct.

May we never be so base as to envy the happiness of another.

May we live to learn, and learn to live well.

May we be more ready to correct our own faults than to publish the faults of others.

May we never hurt our neighbour's peace by the desire of appearing witty.

Modesty in our discourses, moderation in our wishes, and mutuality in our affections.

May we never envy those who are happy, but strive to imitate them.

May we derive amusement from business and
improvement from pleasure.

May our faults be written on the sea-shore, and
every good action prove a wave to wash
them out.

May virtue find fortune always an attendant.

May we never repine at our condition, nor be
depressed by poverty.

May reality strengthen the joys of imagination.

May we never make a sword of our tongue to
wound a good man's reputation.

May our distinguishing mark be merit rather
than money.

A heart to glow for other's good.

A heart to feel and a heart to give.

A period to the sorrows of an ingenuous mind.

SPORTING

May the lovers of the chase never want the
comforts of life.

May every fox-hunter be well mounted.

May we always enjoy the pleasures of shooting,
and succeed with foul and fair.

The staunch hound that never spends tongue
but where he ought.

The gallant huntsman that plunges into the
deep in pursuit of his game.

The clear-sighted sportsman that sees his game
with one eye.

The steady sportsman that always brings down
his game.

The beagle that runs by nose and not by sight.

The jolly sportsman that never beats about the
bush.

The huntsman's pleasures—the field in the
morning and the bottle at night.

The joys of angling.

The jolly sportsman who enters the covert
without being bit by the fox.

May the pleasures of sportsmen never know an
end.

May the jolly fox-hunter never want freedom
of soul nor liberality of heart.

May we always gain fresh vigour from the joys
of the chase.

May the sportsman's day be spent in pleasure.

-

May strength the sportsman's nerves in vigour
brace ;

May cruelty ne'er stain with foul disgrace
The well-earned pleasures of the chase.

May the love of the chase never interrupt our
attention of the welfare of the country.

May every sport prove as innocent as that of
the field.

May the bows of all British bowmen be strong,
their strings sound, and may their arrows
fly straight to the mark.

May we always run the game breast high.

May those who love the crack of the whip never
want a brush to pursue.

May the heart of a sportsman never know
affliction but by name.

MISCELLANEOUS

The three A's :

Abundance, abstinence, and annihilation.

Abundance to the poor.

Abstinence to the intemperate.

Annihilation to the wicked.

The three B's :

Bachelors, banns, and buns.
Bachelors for the maidens.
Banns for the bachelors.
Buns after the consummation of the banns.

The three C's :

Cheerfulness, content, and competency.
Cheerfulness in our cups.
Content in our minds.
Competency in our pockets.

The three F's :

Firmness, freedom, and fortitude.
Firmness in the senate.
Freedom on the land.
Fortitude on the waves.

The three F's :

Friendship, feeling, and fidelity.
Friendship without interest.
Feeling to our enemies.
Fidelity to our friends.

The three F's : Fat, fair, and forty.

The three generals in peace :

General peace.

General plenty.

General satisfaction.

The three generals in power :

General employment.

General industry.

General comfort.

The three H's :

Health, honour, and happiness.

Health to all the world.

Honour to those who seek for it.

Happiness in our homes.

The three L's :

Love pure.

Life long.

Liberty boundless.

The three M's :

Mirth, music, and moderation.

Mirth at every board.

Music in all instruments.

Moderation in our desires.

The three golden balls of civilization :

Industry, commerce, and wealth.

The three companions of beauty :

Modesty, love, and constancy.

The three blessings of this life :

Health, wealth, and a good conscience.

The four comforts of this life :

Love, liberty, health, and a contented mind.

The three spirits that have no souls :

Brandy, rum, and gin.

The three L's :

Love, loyalty, and length of days.

The three M's :

Modesty, moderation, and mutuality.

Modesty in our discourse.

Moderation in our wishes.

Mutuality in our affection.

THE MUSICIAN'S TOAST.—May a crochet in the

head never bar the utterance of good notes.

May the lovers of harmony never be in want of a note, and its enemies die in a common chord.

THE SURGEON'S TOAST.—The man that bleeds for his country.

THE WAITER'S TOAST.—The clever waiter who puts the cork in first and the liquor afterwards.

THE GLAZIER'S TOAST.—The praiseworthy glazier who takes *panes* to see his way through life.

THE GREENGROCER'S TOAST.—May we spring up like vegetables, have turnip noses, radish cheeks, and carrot hair; and may our hearts never be hard like those of cabbages, nor may we be rotten at the core.

THE PAINTER'S TOAST.—When we work in the wet may we never want for driers.

THE TALLOW CHANDLER'S TOAST.—May we make light of our misfortunes, melt the fair when we press them, and make our foes wax warm in our favour.

THE HATTER'S TOAST.—When the rogue *naps* it, may the lesson be *felt*.

THE TAILOR'S TOAST.—May we always *sheer* out of a lawsuit, and by so doing *cut* bad company.

THE BAKER'S TOAST.—May we never be done so much as to make us crusty.

THE LAWYER'S TOAST.—May the depth of our potations never cause us to let judgment go by default.

LATIN

Ad finem esto fidelis. Be faithful to the end.

Amor patriæ. The love of our country.

Dilige amicos. Love your friends.

Dum vivimus vivamus. Let us live while we live.

Esto perpetua Be thou perpetual.

Palmam qui meruit ferat. Let him who has won bear the palm.

Pro aris et focus. For our altars and fireside.

Vox populi vox Dei. The voice of the people is the voice of God.

END.

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